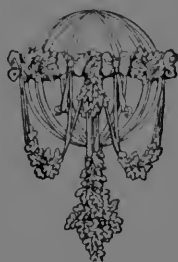


EIGHTY-FIFTH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS
CHRIST OF LATTER-
DAY SAINTS



Held in the Tabernacle and Assembly Hall,
Salt Lake City, Utah, April 4th,
5th and 6th, 1915, with a full
report of the discourses

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Eighty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Sunday, April 4, 1915, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; Presiding Patriarch Hyrum G. Smith; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians Andrew Jenson, and A. Wm. Lund. There were also a large number of Presidents of Stakes with their Counselors, Presidents of Missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various

quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and announced that, in consequence of the over-crowded condition in the Tabernacle, another meeting will now convene in the adjoining Assembly Hall, under direction of Elder Rudger Clawson.

The conference services were commenced by the choir singing the hymn:

Come, dearest Lord, descend and dwell,

By faith and love, in every breast;
Then shall we know, and taste, and feel

The joys that cannot be expressed.

The opening prayer was offered by Elder Joseph W. McMurrin.

The Choir sang the anthem, "The Palms."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Condition of peace and spiritual progress in the Church.—Our message of peace and salvation to mankind.—Saints should learn the truth, and teach it to their children.—Church organization and authority essential.—Strife and war deplored, peace prayed for.—Men urged to love and care for wives and children.—Presiding Bishopric's report of tithing expended, etc.—Comments on details of the report.

HISTORIAN'S OFFICE LIBRARY

The Church of Jesus Christ of Latter-day Saints

I have no doubt that many of the good people gathered here this morning, not having heard, will wonder what has become of the great Tabernacle organ. It may be proper for me to say to you that the organ is undergoing thorough repairs, and is in a condition that it can not be used at present. Perhaps it will not be prepared for use for several weeks to come. Since the last conference held in this tabernacle, the tabernacle itself has undergone somewhat extensive repairs. A new floor has been laid, the seats have all been renovated, repainted, revarnished, and the building put in very excellent condition. During the process of painting and renovating the interior of the building, it was necessary to keep up a high degree of heat to dry the paint, etc., to have the building ready for this conference. It was found that this prolonged heating injuriously affected some parts of the organ, putting it really out of order for the present. I thought just a word of explanation with reference to this matter might be appropriate at this time.

This is the opening session of the eighty-fifth annual general conference of the Church of Jesus Christ of Latter-day Saints. I feel very thankful indeed that I have been permitted, with the rest of you, to be present at the opening of this conference, and I hope that we will enjoy a blessed time together, during the three days that many, if not all of us, will have the privilege of assembling here, morning and afternoon, to be instructed and to give instruction and to hear exhortation and, if necessary, be reproved as the Spirit of the Lord may direct those who shall address us from time to time. I am very happy, in-

deed, under the impressions that weigh upon my mind with reference to the prosperity of the work of the Lord throughout these valleys of the mountains, and in the various missions of the Church throughout the world. Everything seems to point to the fact, which we hold in our faith and in our anticipation, that the Church of Jesus Christ of Latter-day Saints, is still pursuing its course peacefully onward and upward, extending and increasing on the right hand and on the left, and all along the front. It is really unnecessary, perhaps, for me to repeat, in some measure, at least, that which has been frequently said at the opening of conferences of the Church, that there never has been a time, at least within my remembrance, when the Church was in a better condition spiritually and temporally, than it is today. I do not believe that there has ever been a time when the organizations of the various quorums of the Priesthood were more nearly perfect or more diligent than they are at present, or when the stakes of Zion were more properly guarded and their interests watched by those who are presiding over them than they are today. I believe that our general and auxiliary organizations of the Church, also the standard organizations of the Priesthood, are performing their duty quite as well now, and I think somewhat better, than at any previous period of the Church's history. Why should it not be so? We are not "ever learning and never coming to a knowledge of the truth." On the contrary, we are ever learning and are ever drawing nearer to a proper comprehension of the truth, the duty and the responsibility that devolve upon members of the Church who are called

to responsible positions in it. Not only does this apply to those members which are called to act in responsible positions, but it applies to those who may be termed "lay members," if we may use such a term with reference to members of the Church of Jesus Christ of Latter-day Saints.

Who is there, under the circumstances that exist around us, that is not growing? Who is there of us that is not learning something day by day? Who is there of us that is not gaining experience as we pass along, and are attending to the duties of membership in the Church, and to the duties of citizens of our state, and citizens of our great and glorious nation? It seems to me that it would be a very sad comment upon the Church of Jesus Christ of Latter-day Saints and her people to suppose for a moment that we are at a standstill, that we have ceased to grow, ceased to improve and to advance in the scale of intelligence, and in the faithful performance of duty in every condition in which we are placed as a people and as members of the Church of Christ.

I am most happy, my brethren and sisters, to say to you that which you all know, that the Church of Jesus Christ of Latter-day Saints is at peace with itself, and it is at peace with all the world. We have no spirit of war in our hearts. We have been taught and we have learned that it is a part of our duty, and a very important part, to abandon the spirit of strife, contention, and warfare, either among ourselves or against any portion of the children of men. We send out our elders to the nations of the earth, not to make war upon the religious organizations that exist, not to contend with them and to create strife,

confusion and contention among the inhabitants of the world. The message that we have to bear to men is the message of life, peace, salvation, and redemption from sin.

Our elders are instructed here, and they are taught from their childhood up, that they are not to go out and make war upon the religious organizations of the world when they are called to go out to preach the Gospel of Jesus Christ, but to go and bear with them the message which has been given to us through the instrumentality of the Prophet Joseph, in this latter dispensation, whereby men may learn the truth, if they will. They are sent out to offer the olive branch of peace to the world, to offer the knowledge that God has spoken from the heavens once more to his children upon the earth; that God has in his mercy restored again to the world the fulness of the Gospel of His Only Begotten Son, in the flesh, that God has revealed and restored to mankind the divine power and authority from Himself, whereby they are enabled and authorized to perform the ordinances of the Gospel of Jesus Christ necessary for their salvation, and their performance of these ordinances must of necessity be acceptable unto God who has given to them the authority to perform them in His name. Our elders are sent out to preach repentance of sin, to preach righteousness, to preach to the world the gospel of love, of fellowship and of friendship among mankind, to teach men and women to do that which is right in the sight of God and in the presence of all men, to teach them the fact that God has organized His Church, a Church of which He, Himself, is the author and the founder—not Joseph Smith,

not President Brigham Young, not the Twelve Apostles, that have been chosen in this dispensation—to them does not belong the honor of establishing the Church, God is its author, God is its founder and we are sent out and we send out our elders to make this proclamation to the world, and leave it to their own judgment and discretion as to whether they will investigate it, learn the truth for themselves, and accept it, or whether they will reject it. We do not make war upon them; if they do not receive it, we do not contend with them if they fail to benefit themselves by receiving the message that we give to them for their own good, we only pity. Our sympathy goes out to those who will not receive the truth and who will not walk in the light when the light shines before them; not hatred, not enmity, not the spirit of condemnation; it is our duty to leave condemnation in the hands of Almighty God. He is the only real, true, righteous, impartial judge, and we leave judgment in His hands. It is not our business to proclaim calamities, judgments, destruction and the wrath of God upon men, if they will not receive the truth. Let them read the word of God, as recorded in the New and the Old Testaments, and, if they will receive it let them read the word that has been restored through the gift and power of God to Joseph the Prophet, as contained in the Doctrine and Covenants and in the Book of Mormon. Let them read these things, and they will learn there, themselves, the promises that God has made to those who will not hearken when they hear the truth, but will close their ears and their eyes against the light. We need not repeat these things and try to impose upon the feelings and judg-

ments of men by threatening them or by warning them against the dangers and evils that may come upon the ungodly, the disobedient, the unthankful, and those who will not yield to the truth. They will learn it soon enough, if we do not mention it to them at all.

It is not a part of our business to dwell upon these things; our duty is to tell the truth, preach the truth, the peaceable things of the Kingdom of God, the way of life and salvation, the way of repentance, the way of righteousness, the way of love and of dealing one with another, the golden rule to do unto others as we would that they should do unto us, as taught by the Son of God. The great object and duty that devolves upon the Latter-day Saints is to learn, each man and each woman for himself and for herself, their individual duty as members of the Church. Just as soon as a man or woman learns his and her duty to God and to those who are members with them in the household of faith, peace is established, love and good will are assured, no back-biting, no fault-finding, no bearing false witness against neighbors, no strife, no contention. For the moment that a Latter-day Saint learns his duty, he will learn that it is his business to make peace, to establish good will, to work righteousness, to be filled with the spirit of kindness, love, charity, and forgiveness; and, so far as he is concerned, there can be no war, no strife, no contention, no quarreling, no disunion; no factions can arise among the people who know their duty as Latter-day Saints.

Another great and important duty devolving upon this people is to teach their children, from their cradle until they become men and

women, every principle of the Gospel, and endeavor, as far as it lies in the power of the parents, to instil into their hearts a love for God, the truth, virtue, honesty, honor and integrity to every thing that is good. That is important for all men and women who stand at the head of a family in the household of faith. Teach your children the love of God. Teach them to love the principles of the Gospel of Jesus Christ. Teach them to love their fellowmen, and especially to love their fellow members in the Church, that they may be true to their fellowship with the people of God. Teach them to honor the priesthood, to honor the authority that God has bestowed upon His Church for the proper government of His Church. The house of God is a house of order, and not a house of confusion; and it could not be thus, if there were not those who had authority to preside, to direct, to counsel, to lead in the affairs of the Church. No house would be a house of order if it were not properly organized as the Church of Jesus Christ of Latter-day Saints is organized. Take away the organization of the Church, and its power would cease. Every part of its organization is necessary, and essential to its perfect existence. Disregard, ignore, or omit any part and you start imperfection in the Church; and if we should continue in that way we would find ourselves like those of old, being led by error, superstition, ignorance, and by the cunning and craftiness of men. We would soon leave out here a little and there a little, here a line and there a precept, until we would become like the rest of the world, divided, disorganized, confused, and without knowledge, without revelation or inspiration, and without Di-

vine authority or power. Of course, it is very necessary that those who preside in the Church should learn thoroughly their duties. There is not a man holding any position of authority in the Church who can perform his duty as he should in any other spirit than in the spirit of fatherhood and brotherhood toward those over whom he presides. Those who have authority should not be rulers, nor dictators, they should not be arbitrary, they should gain the hearts, the confidence and the love of those over whom they preside, by kindness and love unfeigned, by gentleness of spirit, by persuasion, by an example that is above reproach and above the reach of unjust criticism. In this way, in the kindness of their hearts, in their love for their people, they lead them in the path of righteousness, and teach them the way of salvation, by saying to them both by precept and example: Follow me, as I follow our head, the Redeemer of the world. This is the duty of those who preside. The duty of the high councils of the Church, when they are called to act upon questions involving the membership or standing of members of the Church, is to find out the truth, the facts, and then judge according to the truth and the facts that are brought to their understanding, always tempered with mercy, love, and kindness, and with the spirit in their souls to save and not to destroy and cast out. Our mission is to save, not destroy; our aim should be to build up, and not to tear down. Our calling is to convey the spirit of love, truth, peace and good will to mankind throughout the world; that war may cease; that strife may come to an end, and that peace may prevail.

I thank God, my Heavenly Father,

as you do, every one of you present here today, and as do all the people of the Church of Jesus Christ of Latter-day Saints, that our land is at peace as much as it is. I am sorry that there should be any internal disruptions, division, or contention existing at all among the various organizations of the people of our land. I am sorry that there should be strife. If they had the true spirit of the Gospel of Jesus Christ they would not have strife; they would cease to harbor feelings of contention and strife; if troubles came they would meet together and deliberate in the spirit of wisdom, meekness and humility, invoking the blessing and spirit of Almighty God upon their deliberations and counsels, and calmly decide together upon that which would be for the common good, and then go as one man to do that which is necessary to build up the nation and the country in which we dwell. I am glad that we have kept out of war so far, and I hope and pray that we may not be under the necessity of sending our sons to war, or experience as a nation the distress, the anguish and sorrow that come from a condition such as exists upon the old continent. Oh God, have mercy upon thy poor children in Europe, and throughout the world, who are brought under the awful conditions that exist there because of the ambition and pride of men who claim the right and power to dictate, even to life or death, the conduct of the people over whom they rule.

My brethren and sisters, God is with you; the Lord is with this people; and if we will be His children in very deed as He is in very deed our Father, I tell you that God will temper the elements for your good; He will bless you with health; He

will bless you with abundance; He will bless the earth and make it fruitful. Those who reap their harvest by the toil and sweat of their brow, from mother earth, will have bounteous harvests if they will only serve God in their hearts and in their outward life. I feel just as sure of this as I do that I am standing before you here.

I do not feel that it would be to my advantage, nor to yours, for me to continue my remarks very much longer. I have no need of course to refer to my personal feelings and condition; but I have recently passed through my share of sorrow. Nevertheless the Lord has been so merciful to me, He has blessed me in so many ways, and multiplied His favors and mercies upon me to such an extent that it would be shameful for me to complain, even under the most severe afflictions and adverse conditions and circumstances in life. I love truth wherever I see or find it. I love men and women who are virtuous and honorable. I would love a man, no matter who he is, if I knew that he was honest before God. He might differ with me in religious views, and in many other ways; but, is he honest with his fellow man and with his God? If he is, I honor him, and I love him for his honesty.

When I think of our mothers, the mothers of our children, and realize that under the inspiration of the Gospel they live virtuous, pure, honorable lives, true to their husbands, true to their children, true to their convictions of the Gospel, oh, how my soul goes out in pure love for them; how noble and how God-given, how choice, how desirable and how indispensable they are to the accomplishment of God's purposes and the fulfilment of His de-

crees. My brethren, can you mistreat your wives, the mothers of your children? Can you help treating them with love and kindness? Can you help trying to make their lives as comfortable and happy as possible, lightening their burdens to the utmost of your ability, making life pleasant for them and for their children in their homes? How can you help it? How can any one help feeling an intense interest in the mother of his children, and also in his children? If we possess the Spirit of God, we can not do otherwise. It is only when men depart from the right spirit, when they digress from their duty, that they will neglect or dishonor any soul that is committed to their care. They are bound to honor their wives and children. Intelligent men, men of business, men of affairs, men who are involved constantly in the labors of life, and have to devote their energies and thought to their labors and duties, may not enjoy as many comforts with their families as they would like, but if they have the Spirit of the Lord with them in the performance of their temporal duties, they will never neglect the mothers of their children, nor their children. They will not fail to teach them the principles of life and set before them a proper example. Don't do anything yourselves that you would have to say to your boy, "Don't do it." Live so that you can say, "My son, do as I do, follow me, emulate my example." That is the way fathers should live, every one of us; and it is a shame, a weakening, shameful thing for any member of the Church to pursue a course that he knows is not right and that he would rather his children should not follow. What a shameful thing it is for a man to place upon himself

an embargo, a handicap against doing his full duty to those that love him and whom he should love above his own life, by yielding to appetites that are wrong and to passions that are base, and doing things that he ought not to do, and that he would feign keep his children from doing. Do your duty, my brethren, and the Lord will do His for you.

We want Zion to grow and become strong in righteousness. We desire the people of Zion to develop in understanding and grow in knowledge and become strong in wisdom. We want you to cultivate the spirit of mercy, of charity and forgiveness. We want you to be generous to the poor; we desire that you will guard the helpless, the aged, and provide for them. God has made provision in His Church, in the complete organization of it, so that every faithful soul in it may be looked after and nurtured and cared for in the hour of need. The trouble with us at present is that there are so many men who are holding membership in the Church, who neglect their duty in so many ways, that we have not the means to provide as amply as we would like for the necessities of the poor. When you look upon a tithing record, a book of large dimensions, containing the names of members of the Church who do not pay their tithing, you do not need to wonder why the Church has not more means to provide for the poor. We are doing the best we can with the means we have. I am going to read you just a few little things that we are doing with the means you consecrate to the Lord for the upbuilding of Zion.

The general Church Auditing Committee has examined the receipts and disbursements of the tithes of the stakes of Zion and mis-

sions, also the accounts of the Presiding Bishop's Office, and the accounts in the office of the Trustee-in-Trust. Their report will be rendered before the close of the conference, I suppose.

The following report will show how the tithing of the Church, for the year 1914, has been disbursed. Now I am taking a liberty that has

not been indulged in very much; but there have been so many false charges made against me and against my brethren by ignorant and evilly disposed people, that I propose to make a true statement which will, I believe, at least have a tendency to convince you that we are trying to do our duty the best we know how:

April 4, 1915.

The following report will show how the tithing of the Church for the year 1914 has been disbursed:

For the erection and maintenance of stake tabernacles, ward meeting houses, amusement halls and other stake and ward expenses	\$ 730,960.00
For the maintenance of Church schools	330,984.00
For the maintenance of our Temples	64,508.00
For the erection of mission houses and general mission activities, and return fares of missionaries	227,900.00
For the maintenance of Church buildings and Church institutions, including the Temple block and the Presiding Bishop's office	99,293.00
For the completion and maintenance of the Latter-day Saints Hospital	136,727.00
For the erection of the Cardston Temple	52,647.00
For the erection of the new Church office building	128,663.00
Paid to the worthy poor out of the tithing funds	116,238.00
	<hr/>
	\$1,887,920.00

This is the entire tithing of the Church in all the world for the year 1914.

The expenses of the General Authorities and the maintenance of the office of the First Presidency are paid out of revenues derived from investments, and not out of the tithes of the Church.

In addition to the amount paid out of the tithes to the poor..	\$ 116,238.00
there has been collected and paid to the poor by the Relief Society	74,290.00
And there has been paid to the poor by the Bishops from the fast offerings and other ward charity funds	76,000.00

Making a total paid to the poor for 1914	\$ 266,528.00
There has been collected for the war sufferers, which is being expended under the direction of President Hyrum M. Smith, of the European Mission	\$ 33,000.00

Our records show that 73% of all the Latter-day Saint families residing in all the stakes of Zion own their own homes.

The birth rate of the Church for the year 1914 is 39.5 to the thousand.

The death rate for the year 1914 is 8.3 to the thousand.

Marriage rate for the year 1914 is 17 to the thousand.

During the year there were 14,717 children blessed.

There are 1,316 Elders and 115 women laboring in the missions as missionaries.

Of the membership of the Church residing in the stakes of Zion, 319,000 were born in the United States.

There has been a net increase in the membership of the Church in the stakes of Zion from the year 1901 to 1914 of 129,493 souls.

There are now 739 wards and 33 independent branches. There are 68 stakes of Zion and 21 missions. During the year 1914, 21 new wards have been organized and 2 stakes of Zion.

There have been performed in the Temples during the past year, 166,909 baptisms for the living and dead, and 72,952 endowments for the living and dead. Altogether 326,264 ordinances have been performed in the four temples. This is a very considerable increase over any previous year.

Ward teaching has been given considerable attention by the stake and ward officers, with the results that in some of the stakes of Zion the work has been so well developed that 96% of all the families are visited by the ward teachers each month.

Now some people have reported that the tithes of the Church amount to millions every year, and Joseph F. Smith has the absolute control of all these millions, and never gives any account of them to the world, nor to anybody else. Now we are not giving this to the world; we are giving it to the Latter-day Saints. These amounts which I have read, I think it may be proper to state here, cover the entire tithing of the Church in all the world, for the year 1914. Now when you come to talk about the millions and millions of dollars of tithing paid by the Church of Jesus Christ of Latter-day Saints, it is simmered down to \$1,887,920, for the year 1914, and that was an average year. I may be pardoned, perhaps, if I say here, for the benefit of any who do not know the facts, that the law of tithing is a voluntary law; that is, it imposes only a voluntary duty upon the people. No person's standing as a member of

the Church, is jeopardized because he doesn't pay his tithing. There are a good many of us who don't observe all the laws, and it is a good thing that the Lord does not execute justice and judgment upon a great many of us because of it.

The expenses of the general authorities and the maintenance of the First Presidency are paid out of the revenues derived from investments, and not out of the tithes of the Church. These investments, as a rule, consist of contributions of stocks of various kinds to the Church on tithing, which have been held by the Church; and the dividends that we derive from these stocks and investments are for the benefit of the people in every instance, for the Church has never made an investment that had not for its object the benefiting of the whole people, as far as possible, fostering industries, and the colonization of our country. It has been done for

aiding the settlers of our country, our state and our adjoining states, as far as possible, by assisting them with means, to help them lay the foundation of prosperity for themselves.

It just occurs to me that we are talking to you on the Sabbath day, and some people, perhaps, may feel that it is somewhat out of place for us to talk about money and temporalities, about tithing, or the expenditure of means and the uses made of it, on the Sabbath day, but the Sabbath was made for man, and not man for the Sabbath. God made or designated the Sabbath day for a day of rest, a day of worship, a day for goodly deeds, and for humility and penitence, and the worship of the Almighty in spirit and in truth.

There has been collected for the war sufferers, which is being expended under the direction of President Hyrum M. Smith of the European Mission, \$33,000. This was done on one day, practically, a day set apart for general contributions for the benefit of the sufferers, in consequence of the war. I have a list of the names of all the stakes of Zion and the wards which contributed these means, and it was all contributed and handled and sent to the sufferers to be distributed equally and impartially,—to Latter-day Saints, mind you, first. I want to tell you that, we will be honest with you; we feel that it is the first duty of Latter-day Saints to take care of themselves, and of their poor; and then, if we can extend it to others, and as wide and as far as we can extend charity and assistance to others that are not members of the Church, we feel that it is our duty to do it. But first look after the members of our own household. The man who will not provide for

his own house, as one of old has said, is worse than an infidel. So we make no apologies for saying that we have collected these means for the suffering Latter-day Saints that are afflicted because of the war, in Germany, in Austria, in Italy, in Switzerland, Holland and in England and anywhere else where they are suffering in consequence of it. It cost the fund not one penny, not even a postage stamp for collection. May be you would like to know that: there were no paid agencies, no paid collectors. No one received a nickel from the funds contributed for the assistance of the afflicted and the suffering. It was done through the channels of the holy priesthood, through the organization of the Church, in the regular way, and it has cost nobody anything. The First Presidency received the other day the following cable message from the President of the Swiss and German Mission:

"Two thousand dollar relief fund thankfully received. Express gratitude to God's people. Conditions satisfactory.—VALENTINE, President Swiss and German Mission."

We have received also a number of returns from President Hyrum M. Smith, but in volume, and these returns have not been condensed, so that they can be presented here.

Now, we have a few more statements that I desire to read: Our records show that 73% of all the Latter-day Saint families, residing in all the stakes of Zion, own their own homes. I am sorry that this figure is not as large as it has been in the past, but we have become more numerous than we were when 95% of the people of the Church owned their own little homes and owed nothing to anybody for them.

Let me inject here, once more, my standing admonition to the Latter-day Saints: My brethren, see to it that you do not put a mortgage upon the roof that covers the heads of your wives and your children. Don't do it. Don't plaster your farms with mortgages, because it is from your farms that you reap your food, and the means to provide your raiment and your other necessities of life. Keep your possessions free from debt. Get out of debt as fast as you can, and keep out of debt, for that is the way in which the promise of God will be fulfilled to the people of His Church, that they will become the richest of all people in the world. But this will not happen while you mortgage your homes and your farms, or run into debt beyond your ability to meet your obligations; and thus, perhaps, your name and credit be dishonored because you over-reached yourselves. "Never reach farther than you can gather," is a good motto.

From each of the newly organized wards we have received calls to assist to help build new meeting-houses; and so the work goes on. I have read the figures of the hundreds of thousands that we are appropriating for the assistance in the erection of meetinghouses, tabernacles, and amusement places for the youth of Zion, to keep them under proper restraint and control.

The work in the temples has been the largest on record. There have been performed in the temples, during the past year, 166,909 baptisms for the living and dead,—an indication that we are increasing the membership of the Church very, very much faster in the spirit-world than we are on earth.

Now, my brethren and sisters, we do not want to weary you with sta-

tistics. Our duty is not to deal particularly in statistics and in financial matters. Our paramount duty is the preaching of the Gospel of Jesus Christ, and the inculcation of the principles of that Gospel in the hearts and souls of all our children. This is our duty. God bless you. I am glad to see you here. I surely welcome you with all my soul, and I feel in my soul that God will bless you for your presence here. Why are you here? Because you are members of the Church of Jesus Christ. You are here because this is the annual conference of the Church of Jesus Christ of Latter-day Saints. You are here because you are members of that Church and because you are members of the priesthood and of the auxiliary organizations of the Church and are all interested in the well-being, advancement, and development, spiritually, intellectually, physically and financially, and every other way, of the people of the Church of Jesus Christ of Latter-day Saints. God bless you, I humbly pray, in the name of Jesus Christ. Amen.

A soprano solo, "Christ is Risen," was sung by Sister Esther Davis Stephens.

PRESIDENT ANTHON H. LUND.

Certainty of the resurrection—"Easter" an improper name for day celebrating the sacred event—The Passover, old and new—Witnesses of the risen Redeemer—Christ's mission to the spirit-world—Scripture evidences that though the body dies the spirit lives—Universality of the resurrection—God's justice manifest in plan of salvation for the dead.

In presenting myself before you, and attempting to speak to you, I ask your faith and prayers in my

behalf. With you I have listened with much interest and pleasure to the remarks of our President. He has given us the keynote of love and good will to one another, and asked us to perform the duties that devolve upon us, and I believe that we all feel to respond to this exhortation.

The song that we have just listened to, "He is Risen," was very appropriate, as this is Easter Sunday, which we celebrate in memory of the resurrection of Jesus Christ. It was a happy message that came to the world through this event, the resurrection, that Jesus had conquered death and had come forth out of the grave.

The resurrection, the central fact of our faith, has been doubted by a great many, and yet He was seen by His apostles and some of His disciples, and by as many as five hundred at one time. To us there is no doubt about the resurrection. We feel grateful to believe and know that Christ did rise from the dead, that He laid down His life, of Himself, and was able to take it again, and thereby give us the hope, the assurance, that resurrection will come to all of us.

Last Thursday night was celebrated in memory of His instituting the Holy Sacrament; Friday we commemorated His crucifixion, and today, the first day of the week, we celebrate His resurrection. He rose from the grave, the crowning act of redemption, and thus finished the great mission given Him by His Heavenly Father. It was at the Jewish Passover that this great event occurred. Here in America, and in England, we call it Easter; in Germany they call it Ostern. Both the English and the Germans have named this sacred festival after a heathen goddess. How much better

it would have been to have kept the old name, or a derivation of it, as in other lands, for instance in Scandinavia, where it is called Paaske, instead of a name that has no foundation upon holiness. Easter is one of the variable feasts. Among Christian nations it has been thought best to celebrate it at a time when the feast would include Thursday, Friday and Sunday. In the early days the Christians, like the Jews, celebrated it on a certain day of the month, but this has been changed to the present custom.

I consider that this day brings to us more joy than the commemoration of any other event that has happened in the world. The Passover was instituted to remember that a number of the children of Israel were saved from death by obeying a certain command of God, namely, that of sprinkling the blood on the door posts; then the angel of death passed over, and the first-born in the families of the Israelites was spared, while among the Egyptians, and those who did not obey this command, the first-born was stricken with death. The Passover that we commemorate today is of much greater importance. While the old Passover commemorated the saving of a few, our Passover commemorates the victory over death, the bringing of life unto the whole human race. Every son or daughter of Adam is benefited by this great event, because the resurrection will come to all. Jesus voluntarily gave His life for us, and by doing so redeemed us from the effects of the fall. How grateful and thankful we ought to be to Him.

In the morning of the day that He rose from the dead, He was seen by some of the faithful women that believed in Him, and by some of the

apostles. On the same day He joined two disciples going to Emmaus, who were very much concerned about what had taken place. Then, "beginning at Moses and all the prophets, He expounded unto them" the scriptures concerning Himself, proving that Christ should suffer and rise again. Afterwards, in telling about His speaking to them, they said that their hearts burned within them. They had not understood the great mission that He was to perform. That evening His apostles had gathered in a room with closed doors, and as they were talking He appeared in their midst. All but Thomas were present; ten of them saw Him, felt of Him, and rejoiced that the Master was again with them. Next Sunday, Thomas, the doubter, seeing Jesus, was convinced that He had risen. After this Jesus met with the Apostles at Lake Gennesaret. They received instructions from Him there, and Peter was called to be the shepherd over His flock.

While His body lay in the grave we are told that He went to the spirits in prison, and preached unto them. Luther in his little catechism said that Jesus went down to hell, and on the third day rose from the dead. Peter informs us of what He did during the time that He was in the spirit-world. The word "hell," as it occurs in the New Testament, has been translated from three different words: Gehenna, Hades, and Tartarus. Whenever the word "Gehenna" is used it always means a place of torture, conveying the real meaning of the word "hell" to us. The other word is "Hades," which could have been translated better perhaps by the compound word "spirit-world." The Greeks understood the word to mean the realm of

Pluto, or the place for the shades of departed ones, and in the latter sense it is used in the scriptures. We read in the Bible that "death and hell" should give up their dead, and in the Book of Mormon we read a similar statement. Hell does not mean the place of torture to which the wicked will be assigned at the great judgment, though those who have been wicked, and transgressed the law here, are not apt to be very happy in the spirit-world.

Many people deny that the spirit lives, and can think and act between death and the resurrection. They who hold this opinion quote what the preacher says in the Book of Ecclesiastes, that "the living know that they shall die, but the dead know not anything;" and in another verse in the same chapter he says, "Whatsoever thy hand findeth to do, do with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." And so they conclude that spirit and body sleep in the grave until the day of resurrection. Not long ago I read a tract upon this subject in which the author ridiculed the idea of the spirits going to the spirit-world, and he declared that there is no such thing as a human spirit. Now, what did the preacher mean? Did he mean that the spirit and the body lay in the grave slumbering, and hence there is "no knowledge, no wisdom, in the grave" and that "the dead know not anything?" No, I firmly believe that he alluded only to the body; the body is laid in the grave and it does not know anything, for the part of man that knows, thinks and wills, has left. And that this was really his meaning I take from another of his sayings: "Then shall the dust return to the earth as it was, and the

spirit shall return unto God that gave it." Now, this is said by the same man who wrote the above quotations, which are used so often against the doctrine of an intermediate state between death and the resurrection. He declares that the spirit shall return to God who gave it; consequently, he could not have included the spirit in his statement that "the dead know not anything;" he alluded to that part only that was laid in the grave.

Alma is very plain on the subject of an intermediate state. He tells us that the spirits of the righteous go to a place in the spirit-world called Paradise, a place of joy and happiness; and that the wicked go to a place by themselves also, where they are suffering in the knowledge of the judgment that is coming. Now, when Jesus' spirit left His body, it went to Hades, but I believe it went to Paradise first, for He said to the repentant thief upon the cross, "To-day shalt thou be with me in Paradise." No doubt He went there, and first of all informed those who had served God and been righteous, and whose day of resurrection perhaps was near, of what he had been able to accomplish, that He had fulfilled His mission, had overcome death, and thereby brought the hope to all that they should be resurrected. After this, He went on the glorious mission to preach to the spirits in prison, those who at one time were disobedient, and had rejected the gospel preached by Noah. His mission was to proclaim liberty to the captives, open the prison doors to them that were bound. He read from the scroll handed to Him in the synagogue at Nazareth—the first verses of the 61st chapter of Isaiah—and they describe His own mis-

sion, and allude to the work He was to perform. He brought joy to thousands who had so long been confined, and had suffered for their rejection of the gospel.

When He was resurrected, Mary discovered that He was the Master, and wanted to worship Him, but He told her not to touch Him for He had not yet been with the Father. We understand where He had been and the work He had done, for His mission was not only to the few that heard Him on earth, but to all both living and dead; He said Himself, "the hour is coming, in the which all that are in their graves shall hear His voice." His mission was for all that should come upon the earth, and to all of them He brought release from the bands of death, and He bestowed on all the precious blessing of the resurrection. But the resurrection will not be the same to all, for they who have done good will come forth unto the resurrection of life, and they that have done evil will come forth unto the resurrection of damnation. This we are told in the words of the Savior Himself.

Now, we rejoice here today in dwelling upon this great event. We feel that it was true, what the Prophet Joseph received by revelation and gave to us concerning the resurrection and salvation for the dead. This doctrine gives a satisfactory explanation of the justice of God. If it be true, what many in the world believe, that only the few that hear the doctrine of Christ and receive it should be saved, and that all the other myriads who come upon the earth should be condemned, because they had not heard His name, then it looks very unjust. But when we remember what Peter says, that

the dead should hear the Gospel, that they might be judged according to men in the flesh, we begin to understand the justice of God. The Gospel will be preached to all; every one shall hear of the Mission of Christ, and shall have a chance either to receive or reject, whether living upon the earth or whether they have departed. How broad is the platform of salvation! The Lord is just to all, and no one coming before His judgment seat shall be able to say that he has not been dealt with justly.

Now, brethren and sisters, I see the time allotted is past. I rejoice to be with you; I rejoice in the Gospel as preached to us; I rejoice in the restoration of the Gospel and in knowing that Joseph Smith was a Prophet of God. May the Lord bless us all, I ask in the name of Jesus. Amen.

President Smith stated that another overflow meeting will be held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., will preside; also an outdoor meeting, in front of the Bureau of Information, at the same hour, under direction of Elder George F. Richards. He also announced that arrangements have been made, by the Presiding Bishopric, to furnish accommodations to Conference visitors who are not otherwise provided for.

"Rock of Ages," a soprano solo, was rendered by Sister Lily Shipp.

The choir sang the anthem, "Song of the Redeemed."

Benediction was pronounced by Elder Lewis Anderson.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m. The services were presided over by Elder Rudger Clawson, and the Cottonwood Stake Choir, under direction of Manasseh Smith, furnished the music.

The Choir sang the hymn:

Come, dearest Lord, descend and dwell,

By faith and love, in every breast;
Then shall we know, and taste, and feel

The joys that cannot be expressed.

The invocation was offered by Elder John R. Barnes.

The choir sang the hymn:

As the dew, from heaven distilling,
Gently on the grass descends,
And revives it, thus fulfilling
What Thy providence intends.

BISHOP ORRIN P. MILLER.

(Of the Presiding Bishopric.)

It is a great surprise to me, my beloved brethren and sisters, to be called upon to address you for a few moments upon this occasion. My heart is full of gratitude to my Heavenly Father for this privilege, especially, of meeting with so many of the Latter-day Saints, and that we are assembled on such a beautiful Sabbath morning. The bosom of the earth having been refreshed by showers of rain, and then the sunshine, brings to our hearts thanksgiving and rejoicing, that we have such glorious conditions in coming together to worship the Lord.

When we think that this is Easter

Sunday, a very important day to us Latter-day Saints, with the views we have of the life of the Savior, it brings to us rejoicing and thanksgiving. Our hearts bound with happiness when we realize that we have been established in these valleys, in the fastnesses of the Rocky Mountains, according to the predictions of ancient as well as modern prophets. O what joy it brings to us when we see the tens of thousands of honest-hearted, devoted people assembling together this morning to worship the Lord, and to be taught of His ways, that we might walk in the path which He has marked out for us as His children. We could not help but rejoice at this, and our hearts are made glad because we have confidence in those that are leading us as prophets, seers, and revelators, in this the dispensation of the fulness of times.

The great number of people that have gathered together upon this occasion have come from the various stakes of Zion, sixty-seven stakes now organized, and different states of the Union. I presume every stake in the Church is here represented; I have noticed individuals from Canada on the north to Arizona and Old Mexico on the south, and I take it that all have come to headquarters, to the present center stake, that we may be taught of the ways and laws of the Lord, that we might be able to walk in His paths, and remain true and faithful unto the end.

What joy and satisfaction these thoughts bring to us, when we look back over the history of our people. In looking over this congregation, we see pioneers who blazed the way across the desert and came into these valleys many years ago, and helped to establish the ensign that was spoken of by one of the ancient

prophets, that should be established in the tops of the mountains, in the midst of the everlasting hills, and all nations should flow into it. We feel to rejoice that these prophecies are being fulfilled, and that we, the offspring of those great pioneers, are enjoying these blessings, the fruits of their labor. When we reflect upon the conditions that confronted them when they came into these valleys; nothing but a barren waste, not a beautiful shrub or a tree, except the few that nature had produced, the valley being desolate and barren, and the only human associate that they had, beside themselves, was the Lamanite or native Indian; and the howl of the coyote was heard on the plains and the prairies. When we look now at the condition of our people, luxury and ease evident in every valley in the fastnesses of the Rocky Mountains, and we are enjoying the best and happiest and most prosperous times that have ever come to our people since the settlement of these valleys; and when we reflect that many were buried upon the plains on the journey from the Missouri River—my grandfather was buried out on the lonely desert, rolled up in a blanket and put into a shallow grave—when I reflect upon these things, I feel grateful to God for the blessings that have come to us.

I feel like Nephi of old, full of gratitude and praise to my Heavenly Father, that I have been born of goodly parents, and that I have been taught in the ways of the Lord, that I might appreciate His blessings. And O how I rejoice that the hearts of my parents were touched when the humble elder came to them in their native country and preached unto them the Gospel of Jesus Christ, as we understand and enjoy

it this day. We rejoice in these things because we understand and comprehend them. My parents received the Gospel in their native country, one of them across the ocean, in the land of the troubled nations of today, and their coming to this blessed country made it possible for me to be present with you upon this occasion. Why should we not rejoice when we realize these things.

And now, my young brethren and sisters, you who have been born in these valleys, born "under the droppings of the sanctuary," heirs to the holy priesthood in the new and everlasting covenant which God has established in the earth, how we should rejoice in these things, and always be grateful and willing to bear our testimony to the great blessings which the Lord has given unto us as His children. How we venerate the names and the memories of our aged parents. We do not need to hire men to teach us, and to proclaim to us that the Gospel is true; thousands of white-haired veterans could stand up in the congregations of the Saints today, should the President ask them, yea, ten thousand of them could rise up and proclaim in power and authority, but in a humble spirit, that they know Jesus is the Christ and that Joseph Smith was a prophet of God. We have been taught this truth, and have received a knowledge of it, we have received the Holy Ghost, and that testimony has come to us, having obeyed the law upon which these blessings are predicated. It is not guess-work with us; we know it for a surety, we have been converted and convinced of these truths. We have been baptized in water, the same as the Savior was baptized by John, and we have come forth out of

the water, and had hands laid upon us for the reception of the Holy Ghost, and the Holy Ghost has come to us, and it has been as the promises said, a constant companion and guide to us, a monitor of righteousness and truth, that shall remain with us forever, if we are faithful. These truths abide in our hearts; we know they are true, no matter what the world may say about us Latter-day Saints.

I desire to bear my testimony to the principles of the Gospel as they have been revealed to us. I have endeavored in my youth to accept every one of them, as the Prophet has revealed them; and I bear my testimony to you that he has revealed no untruth, but everything that he has revealed has been the truth, and truth is mighty and will prevail. The Latter-day Saints can truly sing the beautiful hymn,

"High on the mountain top truth's banner is unfurled,
Ye nations, now look up, it waves to all the world."

May the Lord bless us in my prayer in the name of Jesus. Amen.

ELDER CHARLES H. HART.

(Of First Council of Seventy.)

I rejoice with you, my brethren and sisters and friends, in the glory and beauty of this beautiful Easter morn, and for the hope and the assurance which it brings unto us. It has been nearly eighty-five years now since the inauguration of these conferences, such as we are participating in today. And during that time the people of the Church have become firmly established in the faith. They have stronger assurances and more evidences of the

divinity of the work than ever before.

Men have examined, from the standpoint of reason and philosophy, in later years as never before perhaps in the history of the world, the great problems of life, particularly the immortality of the spirit. And it is interesting for us to know that their deductions are in confirmation of the teachings of the Church. I rejoice with you that our Heavenly Father sent His only begotten Son in the flesh to dwell upon the earth, and to give us an example of the perfect life, and also that He permitted that He should die for the sins of the world, and that He might be resurrected, as a concrete example of the great doctrine of the immortality of the spirit and the resurrection of the body.

In the examination of this question of the immortality of the spirit, from the standpoint of reason and science and philosophy, men have considered the analogies we find in nature to those of the resurrection, and I think that the argument has not been stated more beautifully than by the present Secretary of this great Republic of ours. His words are familiar to many of you. They may seem trite even to some of you who are very familiar with them, but I think it would not be inappropriate upon this Easter morn, to read this brief and concise argument, by way of analogy with things we find in nature. He says:

"If the Father deign to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth from its prison walls with new life, will He refuse the word of hope to the sons of men when the frost of winter comes? If matter, mute and inanimate, when touched by the forces of nature to a multitude of forms can never die, will the spirit of

man suffer annihilation when it has paid a brief visit, like a royal guest, to this tenement of clay? No, I am as sure that there is another life as I am that I live this day. In Cairo I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I looked upon them this thought came into my mind: If one of these grains had been planted on the banks of the Nile the year after it grew, and if all its lineal descendants had been planted and replanted from that time till now, its progeny now would be sufficiently numerous to feed the teeming millions of the world. There is in a grain of wheat an invisible something that has power to discard the body which we see, and from earth and air fashion a new body so much like that one that we cannot tell the one from the other. And if this invisible germ of life in the grain of wheat can thus pass unnumbered through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence, when this earthly form has crumbled into dust. If He stoops to give the rose-bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? Will He leave neglected in the earth the soul of man made in the image of his Creator?

In a little while we shall see the worm weave about itself a shroud, and appear lifeless. But not so. In a short time the cerement will be broken, and instead of the ugly worm, a beautiful winged creature will burst from the prison house, and with beautiful wings will flit from flower to flower.

Some one has stated this argument in the form of a question which really answers itself: "Shall man alone, for whom all else survives, no resurrection know? Shall man alone, imperial man, be sown in barren ground, less privileged than the grain on which he feeds?" As I say, the question really conveys its own answer.

But philosophers have gone deeper than these mere analogies of nature, and they have examined the arguments made of old to test them and to see whether they hold good in the light of modern reason and science. The lines of the poet Addison, which immortalize the argument of Plato, have been so examined. Addison says:

"Plato, thou reasonest well; it must be so"— [That is, it must be that the spirit is immortal, and survives the death of the body.]

Else whence this pleasing hope,
This fond desire, this longing after immortality?

Why shrinks the soul back upon itself,
And startles at destruction? Or whence

This secret dread and inward horror
Of falling into naught?"

And he answers:

"'Tis the divinity that stirs within us.
'Tis heaven itself that points out an hereafter,

And intimates eternity to man;
Eternity, thou dreadful pleasing thought."

As I say, the argument of the philosopher Plato embodied in these lines of the poet has been re-examined, and has been found to be sound. Of course there would not be planted in the human soul for a vain purpose the strongest desire that exists. It would not be planted there only to be mocked.

One of the syllogisms upon the subject of the immortality of the spirit has for its terms the assumption of a reasonable universe, of a perfect Deity, and of the high value of human life. And assuming these premises, then the conclusion follows, with almost inevitable necessity, that man was not given life for a mere day. If we predicate the existence of a rational universe, peo-

pled with creatures whose life is of high value, presided over by an all-wise and perfect Father, then we can conclude that we are not mere creatures of a day, that we are not chance creatures, to live for a brief span and then pass into nothingness; but we can rely upon the conviction that came to the Prophet Job of old, when he exclaimed: "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God."

And why should there not be a resurrection of the body? Why should we not believe that the spirit is immortal? One of the greatest philosophers that America has produced, John Fisk, in a work dedicated to his own children, makes the assertion that the assumption which some people indulge, that the spirit does not survive the death of the body is the most colossal instance of baseless assumption known to all the history of philosophy.

One Dickinson, a European chemist, speaking on this question at Harvard, giving one of the so-called Ingersoll lectures on immortality, says that it is mere dogmatism to say that the soul does not survive the death of the body, and that it is mere prejudice or inertia to declare that we cannot determine whether or not the soul does survive the death of the body. He and other philosophers use the word "soul" in the same sense as the word "spirit" is used by the Latter-day Saints.

A short time ago, in Great Britain, there was assembled a notable gathering of scientists and philosophers, the first in the British kingdom, who came to hear one of their number, Sir Oliver Lodge, speak on this subject. After a very careful

examination from a scientific and philosophical viewpoint of this subject of the immortality of the spirit, Sir Oliver Lodge said, "Already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond the bodily death. The evidence to my mind goes to prove that discarnate intelligence under certain conditions may interact with us."

Investigations along that line by this philosopher and many of his associates have firmly convinced them of this great underlying doctrine of Christianity, the immortality of the spirit, or as they express it, the immortality of the soul.

There have been many books written in recent times upon this subject. Professor Schuler of Harvard has a book on the Individual, in which he treats upon the persistency and endurance of this thing we call the individual.

The poet Tennyson exclaims :

"O human will that shall endure
When all that seems shall suffer shock."

Why should not the spirit and the body be immortal? They are composed of immortal elements. There is no doctrine better established in science than that of the conservation of energy; that energy, coarse, ordinary energy, cannot be annihilated. And what excuse would there be to suppose then that the form of energy, the highest known to the universe, the individual, should ever perish. Matter is also imperishable. There is no doctrine better established in science today than that matter cannot be annihilated. The particles of which our bodies are composed are immortal;

they cannot be destroyed. The form may be changed, but the particles themselves can never be annihilated. And it is the promise of the Father, as exemplified in the life of the Lord and Master, that these immortal elements shall be inseparably connected with the spirit; that mortality, that corruption shall be clothed upon with incorruption. One writer of comparatively recent times publishes a book, entitled, "The Scientific Demonstration of a Future Life," in which he undertakes to prove as a matter of science that the spirit survives the death of the body. It would not be profitable to take your time to go into the contents of this book by Mr. Hudson, a psychologist of some standing. His argument is based upon the thought that there are some faculties of the human being that do not naturally function themselves in this life, and his argument is that there must needs be a future life for these same faculties to naturally function themselves.

We are accustomed to associate the manifestations of the spirit with the body in which it appears, and it is difficult for us to dissociate in our thoughts the combination that we have been thus accustomed to. United States District Judge Crosscup, in an argument some years ago with Prof. Haeckel, (who is said to be the only materialist today who has delved deeply into psychological phenomena and not convinced himself of the immortality of the spirit) Judge Crosscup says that if one's knowledge of the human voice were associated only with the telephone, if all one's information of the human voice, or of singing, had come to him by way of the telephone, it would be a very natural thing for him to associate the human voice

with the telephone, and for him to erroneously conclude that if that instrument were destroyed that the human voice itself would cease. And he says—that it is no more reasonable to assume that the manifestations of the spirit are thus inseparably connected with the human body, than to conclude in the circumstances supposed that the human voice is inseparably connected with the telephone.

Philosophers have gone into the question of the relation of the brain to thought, and have discussed the question whether thought is a function of the brain and some have concluded that if thought can be in any sense considered a function of the brain it is not a function of the brain in the sense that steam is a function of the tea kettle, but rather it is a permissive function or transmissive function such as these panes of glass perform in transmitting the rays of light and heat into this room. If the medium is obscured, the function will be imperfectly performed, and yet the window glass is not the creator of the light. Beyond the pane of glass is the great orb of day, and while this medium performs that function, either perfectly or imperfectly, according to its nature and condition of cleanliness, still the sun and not the glass is the source of light and heat. So the brain is a medium through which the spirit manifests itself.

But I rejoice with you, my brethren and sisters, that it is not necessary for us to go to the reasoning of science, or the deductions of philosophy for assurance upon this subject. It may be of interest, particularly to the young who may not be as firmly founded in the truth as some of the older brethren and sisters are. But with the older por-

tion, they know that the Lord lives, that this is His Church, that we are His children, that Jesus is the Christ, and that He laid down His life in redemption of His children, and at the same time gave us the concrete assurance, that the body does not absolutely perish with its seeming death, that we can say of the apparently lifeless body, "not dead but sleeping," and be assured that the spirit of man endures, and shall endure for all the ages to come.

May the Lord bless us, and keep us in the faith, and in the guiding, sustaining and blessed assurances which the Gospel gives unto us, is my prayer in the name of Jesus. Amen.

A double quartet of ladies, of Taylorsville ward choir, sang, "Easter Morn."

ELDER REY L. PRATT.

(President of Mexican Mission.)

I am happy, my brethren and sisters, to meet with you today in conference, and I sincerely trust that during the few moments I occupy I may have the Spirit of the Lord to direct my remarks; and I ask you to give me your sympathy, your faith and prayers, that the Lord may aid me. I fully realize that to preach the gospel to a congregation, be they Latter-day Saints or people of the world, without the Spirit of God to direct, one is unable to preach the Gospel in a way that would be instructive, and that would be acceptable to our Father in heaven.

Brethren and sisters, we are truly a remarkable people, and this great gathering today attests the remarkableness of the Latter-day work, established through the instrumental-

ity of the Prophet Joseph Smith. The lives of the great body of religious worshipers, known as the Church of Jesus Christ of Latter-day Saints, attest the fact that they are a peculiar people, that they are not of the world. This is exactly as it should be, for the Savior said to His disciples, when He labored with them, that if they were of the world the world would love its own, but because they were not of the world they were despised by the world.

Our peculiarity consists in different purposes, in a different outlook for the future, in different aspirations, in different habits in life. If we are living up to the professions that we make, our lives are cleaner and better than those of the world that surround us. The Savior said to His disciples, when He was with them, that if their righteousness did not exceed the righteousness of the scribes and the pharisees, in no manner should they inherit the kingdom of heaven. The same is true today; with the great knowledge that we have of the Gospel of Jesus Christ, and with the revelations we have received of the Lord as to how we ought to conduct our lives, if our righteousness is not greater than the righteousness of the people that have not received these things, I should say, in the words of the Savior, that in no wise can we inherit the kingdom of our Father in heaven.

We are living, brethren and sisters, in a day of the fulfillment of prophecy. I will read to you just a little from the 24th chapter of Matthew. Speaking of the Savior, it says:

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying: Tell us when these things shall be? And what shall be

the sign of Thy coming and of the end of the world? And Jesus answered and said unto them: Take heed that no man deceive you, for many shall come in My name, saying I am the Christ, and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold. But he that shall endure to the end, the same shall be saved."

It is not my purpose to particularly call your attention to this part of the Savior's prophecies that we are witnessing the fulfillment of, for many things have occurred, since the great war in Europe began, that signify the fact that the great conflict that is going on in the world, and the great earthquakes that have taken place during our short lives, the remarkable manifestations of those great calamities in the earth directly prove that they are the fulfillment of the prophecies of the Lord. I shall, however, during the short time that I stand before you, call your attention to another part of the prophecies of the Lord, that pertain particularly to us as a people, and that concern us even more than the destruction that is going on in Europe; it is contained in verse 14 of the same chapter: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

This has been, in some measure, fulfilled. This gospel of the kingdom has been set up in these latter days, with all of the gifts and powers that ever pertained to it in any dispensation in which it has been upon the earth, and it has been preached in many of the nations of the earth. But still there is a great work lying before this people in carrying the gospel of salvation unto millions who have never intelligently understood the Gospel of Jesus Christ. They have believed in false doctrines, and have followed after teachers who have taught for doctrines the commandments of men. They have not come in contact with the sweet spirit that emanates from a missionary clothed with the power of the holy priesthood to preach the Gospel of faith in God, the Father, in His Son Jesus Christ, and in the atonement, (which was so beautifully illustrated in the remarks made this morning by Brother Hart,) and of faith unto repentance, and baptism for the remission of sin. Millions of people have never had these things brought aright to their attention as the Lord has destined that it should be. It is our mission as a people, to preach this gospel to the world; and we should enthuse our brethren with the desire to carry this message to those millions that do not know the truth. There are thousands of men in this Church, as stated by Bishop Miller, that are in every way capable of delivering to the world the truth in regard to the religion that will save them; there are men in this congregation that could do this work effectively and well. But, are our minds led out along this line? are we thinking of the great work that devolves upon us? are we shaping our affairs to that end? I refer particularly to

members of the Seventies' quorums, as they are expected to be minute men in the work of preaching the Gospel to the nations of the world. Are you preparing yourselves, and shaping your affairs so that when the call comes you can be ambassadors of life and salvation to people that know not the truth?

This gospel is given to the world for the salvation of all mankind, providing they will live according to its principles. But, how can they believe in Christ of whom they have not heard, and how can they hear except authorized ministers be sent to teach them that Christ is the means of salvation to the world? It devolves upon us who have received the truth to take it to the world. It is not to be taken to one nation only, it is to be taken to all the nations of the world, according to the word of the Savior that I have read here. It is a common thing for many people to become narrow-minded. It was a common affliction among the converted Jews, they believed that the Savior's mission was particularly to them, and they believed that outside of them there was no favored people of the Lord. It took a revelation from the Lord, and a great manifestation to Peter to convince him that the Gospel was also to the Gentiles, and that it was not for him to call unclean that that the Lord had said was clean. My brethren and sisters, this work is not only to the people of the same nation and race as ourselves, it is our mission to carry this message of salvation to all the world. Let us take into consideration that all mankind are the children of our Father in heaven, and all mankind will have, according to the unchangeable decrees of our Father in heaven, the privileges of coming into His kingdom,

through this gospel that we have received. Peter said that he knew of a certainty, after he had received that great manifestation, that God was no respecter of persons, but that, out of every nation, he that would obey Him, and work righteousness, would be accepted of Him; and that is just as true today as it ever was. True it is that there are some nations less favored of the Lord than others. If you will read the history of those people, and the hand dealings of the Lord with them, you will find that their present conditions are a result of their failure to receive the Gospel when it has been proclaimed unto them, but, in every instance, you will also find that God's justice has been manifest unto the people. This is particularly true of the people with whom I am laboring, the Lamanites. They have been brought to the condition in which they are today because of disobedience in the past. But the Lord has said He would, in His own due time, give them another trial, another chance. If you will take the time to read it, you will discover that the word of the Lord should go to them, from the Gentile nations, to bring them back to a knowledge of the Christ.

I do not desire, my brethren and sisters, to occupy much more of the time this morning; but I wish to emphasize the fact that the Lord will fulfill His promises, and that in His own way, in His own time, and just as is shown very plainly in III Nephi, in the Book of Mormon, I wish to read a few words to show that the Lord will fulfill all of His promises to His children, but He will do it in His own way. It is well for us to accept the Lord's way, and make ourselves willing and ready to work in it.

"And now, behold, I say unto you that when the Lord shall see fit in His wisdom that these sayings shall come unto the Gentiles, according to His word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled; and ye may know that the words of the Lord which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord delays His coming unto the children of Israel; and ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember His covenant which He hath made unto His people of the house of Israel. And when ye shall see these things coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of His justice is in His right hand, and behold at that day, if ye shall spurn at His doings, He will cause that it shall soon overtake you. Woe unto him that spurneth at the doings of the Lord; yea, woe unto him that shall deny the Christ and His works; yea, woe unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost; yea, and woe unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ. Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the House of Israel, for behold the Lord remembereth His covenant unto them, and He will do unto them according to that which He hath sworn. Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that He may not execute judgment unto the house of Israel." (III Nephi, 29 chapter.)

How many are there of us who are entirely guiltless of the things that the Lord has told in this chap-

ter that we should not do? How many of us are entirely guiltless of looking down upon the Jews and upon certain branches of the House of Israel, and how many of us are there that do not believe implicitly in our hearts that the Lord is going to fulfill these mighty and, as they look to us, almost impossible promises unto those people?

I testify to you, my brethren and sisters, that this word is true, and this book brought forth by the instrumentality of Joseph Smith, is a revelation of God unto the world. And I testify that I know that Joseph Smith was a prophet of God. I know that, through the power which God gave him, He established this Church, and it shall not be taken away again, but it will go on to perfection, and those who do not go with it will be lost, because the Church is not going to be left to any other people. I testify, furthermore, that I know that those who have governed the Church, and led us up to the present time, have been inspired of God. I testify that I have received manifestations, that Joseph F. Smith, who presides over this conference, and the Church, at the present time, is a man inspired of God, and he leads this Church by the inspiration and Spirit of the Almighty. When I have heard criticism, I have told the critics that their criticism will bring them condemnation if they do not repent. God will not permit His servant to guide this Church into error, it is going to be guided to success. Again I say, Joseph F. Smith is inspired of the Lord in what he does in the government of this Church. May the Lord help us to realize our duties in this Church, and perform them faith-

fully, is my prayer in the name of Jesus. Amen.

"O Divine Redeemer," was sung by Sister Ada Russell.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

The limited time at my command will only permit me to express a thought which has come to me while the brethren have been speaking to us. It may be based upon the saying of the Savior, when He, in His famous sermon on the mount, speaks as follows: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

The successful affairs of this life are as a rule made up of happy mediums. To illustrate: If a man spends his money in a very liberal and imprudent way, we call him a spendthrift. If he is too close with his means, we are tempted to call him a miser. We admire the happy medium when a man is neither a spendthrift nor a miser. Again we sometimes find men who to all appearances are too self-important, who assume a certain extreme dignity, which conveys the idea to others, that they consider themselves better than other people. As a contrast to these we find people who, figuratively speaking, crawl in a hole, who are too modest, who dare not assert themselves in anything, and who dare not step to the front to show their real ability and the talent which God has given them. These are two extremes which most people do not admire. We like a man who does not exhibit either of

these extremes—who is not too modest, nor too much inclined to self-assertion. Most of the successes which the human race have achieved in any of the affairs of life have been based on a happy medium.

The Latter-day Saints are by most unprejudiced people referred to as a good and honest community. Sometimes, perhaps, we may overdraw the mark in regard to our own virtues and goodness. But true it is that we are not the people that our enemies claim that we are, when they endeavor to paint us black, and make us appear real wicked. Perhaps at times we go to the extreme in doting on and speaking of our purity and virtues, for even in that regard there is necessarily a happy medium and a certain way of getting at the truth.

I have given this matter quite serious attention while I, during the past years, and particularly during the last few months, have been busily engaged in perusing the history of the Church, or recording the actions of the Latter-day Saints in these valleys. I have patiently gathered together the events of each day in regular chronological succession from the very day the pioneers first arrived in the Valley of the Great Salt Lake in July, 1847, to the close of the Nineteenth Century, and I find this truth proven beyond all doubt and beyond every attempt at successful contradiction, that there has from the beginning been a great difference in the general morals of the Latter-day Saints when they have been alone in these mountains and when they have been associated with other people not of their faith. In other words, the Latter-day Saints, (when they have had an opportunity to regulate their affairs according to their own religious and

moral convictions or practical creed), have been far better than at other times when they, in a sense, have been helpless in the hands of others, or associated with more worldly-minded and less God-fearing neighbors.

From the day of the arrival of the pioneers here in 1847 till the month of June, 1849, the "Mormons" were almost alone in these valleys. There was scarcely any one here who did not belong to the Church of Jesus Christ of Latter-day Saints. It is very interesting indeed to read of the good morals and tenets of the people as they were reduced to practice at that time—a people who showed by their actions that they were indeed a God-fearing people, though suffering with poverty and want and beset with very many difficulties incident to western pioneer life. But they were a moral and virtuous people. Scarcely an oath or anything tending to vulgarity or blasphemy were heard in the streets of Great Salt Lake City in these early days. There was no drunkenness or immoral practices to speak of. The vices that try good men's souls and which are so detrimental to the progress of a moral community were almost unknown.

But in the year 1849, after the gold had been discovered in California, a certain class of travelers commenced to pass through the Great Salt Lake Valley. Some of these were very good people, who not only behaved themselves like gentlemen, but who also spoke truthfully of the Latter-day Saints, calling them an honest and a God-fearing people. Some of these transcontinental travelers who had listened to slanderous reports circulating in the East were indeed surprised to find that the "Mormons"

in the far-off valley of the Great Salt Lake consisted chiefly of men and women of most excellent character and morals. Some of these travelers, however, were men of bad morals who endeavored to introduce vice of a serious nature among the Latter-day Saints. Thus, barring a few isolated cases, the year 1849 witnessed the first introduction into these valleys of real blasphemy, theft, robbery, and other things repugnant to the feelings of a true Christian.

In course of time, or after the lapse of a few years, the evils introduced into the midst of our people by these travelers (who were mostly bound for California and Oregon) subsided, and the "Mormons" were again left almost alone for a season. During that period we enjoyed comparatively speaking immunity from nearly all the vices prevailing at that time in what we generally called the outside world, and the "Mormons" in the Great Salt Lake Valley again made a record that reads well as matters of history at the present time.

These happy conditions, however, were overturned to a very great extent in the year 1858, when the so-called Johnston Army entered the Great Salt Lake Valley. There were about six thousand American troops and upwards of eleven thousand camp-followers. Most of the latter were men of questionable character, and there were also a few women whose morals were calculated to disgrace any community who would encourage their nefarious practices; and yet these same people claimed that they came to Utah to teach the "Mormons" better morals. The complaint had been made against us in the East that we were not moral, and that we were the opposite to a

good people. Hence, these men and women, to whom I refer, were sent here, or came here of their own free will and choice, to introduce a higher and better civilization than the one which had existed before. Without going into details I will simply say in this connection that for the time being a most wonderful change took place in the moral status of certain localities in this intermountain region, particularly in Salt Lake City and Camp Floyd where most of the soldiers and camp-followers made their headquarters. Quarreling, fighting, stealing, robbing and killing became common occurrences among the non-"Mormon" element in these valleys. One old settler said, "I have now lived in Provo ten years and I have heard more blasphemy and witnessed more vice in Salt Lake City in twenty-four hours than I have heard or witnessed all the time I have lived in the 'Mormon' town of Provo."

I do not desire to draw an extreme picture of these changing conditions. I desire simply to refer to facts and present the truth as I find it recorded in the annals of a people who have ever been known to keep good records. Nor do I take as my authority "Mormon" statements alone, but the statements of other honest men and women who were not afraid to tell the truth and to speak of things as they found them.

The Latter-day Saints are by no means a perfect people, but whatever may be said in regard to the "Mormons" on the one hand and the non-"Mormon" element on the other, the facts are these that at such times when the "Mormons" have been almost the sole inhabitants of these mountain valleys and have lived according to the religion of the

Latter-day Saints—the principles or creed known as “Mormonism,” which we call the true Christian religion—they have excelled in purity, honesty and sobriety. We have, in other words, fostered a practical Christian civilization whenever we have been let alone and given liberty to show our real characteristics.

Passing on in my observations I will merely state that after the episodes of 1858 and the few following years most of the soldiers who had arrived in the Valley were ordered away to participate in the war between the North and the South, and most of the camp-followers left the territory about the same time. After their departure we had another season of peace, comparatively speaking, and Christian civilization, in which purity of life again played a most prominent part. This condition continued until the year 1869, when the Union Pacific Railroad was finished, and with that event came the introduction into Utah of a civilization of which we have never been proud. Then it was that we got the perpetual saloon, the perpetual house of ill-fame and those other perpetual things of evil which we often shudder to think of, especially when we realize what it means as temptations and inducements to our young people.

After a while conditions again changed a little for the better. Our people succeeding to a considerable extent to maintain law and order in a mixed community. But then came the remarkable year of 1890 when the “Mormons” lost permanent control of Salt Lake City, Ogden and a few other towns. Since that time we have had to submit to the presence of nearly all the vices, evils, and abominations which are cursing nearly every large city in the whole

so-called civilized world. We are endeavoring to keep our young people as well as ourselves away from evil doing, but in many instances we are not as successful as we would like to be.

From the various examples which I have quoted from history we can judge pretty well of “the fruits of the tree.” We have had the privilege of looking upon the different pictures of conditions in the different periods of our territorial and state history. We can compare notes with conditions when the inhabitants of Utah were almost purely “Mormon” and when they have been mixed with other people.

While I do not desire to laud my people, the Latter-day Saints, to the sky as a perfect people, I nevertheless glory in telling the truth. I have belonged to the Latter-day Saints since I was a little boy and I love my people. I cannot feel satisfied to stand silently by always, when I witness the wrongdoing of those who oppose us and listen to the vituperation and false accusations which come from the outside world or from people who do not know us, or, worst of all, from those enemies in our own midst who know that they are not telling the truth. Once in a while I feel like raising my voice against the false accusations concocted against us and endeavor to make such corrections as are within my power.

Without exaggeration and without stating anything bordering on the extreme the facts are, that when we as Latter-day Saints have had an opportunity to live by ourselves and to regulate our domestic and civil affairs according to our belief and preferences, we have ever built up model Christian communities. On the other hand, when we have been

more or less in the power and under the influence of people opposed to us, we have to a greater or less extent become mixed up with worldly affairs; for with our best efforts to steer clear of the evils and vices introduced amongst us, we have occasionally yielded through weakness to that which is forbidden in the Word of God.

In conclusion I assert that history bears out the fact that the fruit of the "Mormon" tree is good, far better than the fruit plucked from the so-called up-to-date Christian civilization which has been introduced amongst us from time to time. Whenever we have been mixed up with outside influences our high standard of morals has invariably been reduced.

God bless you, my brethren and sisters. May the Lord God, our Heavenly Father, enable us to be faithful and true to the commandments which He has given us and to the teachings of the Savior of the world, whom we adore and in whom we believe. May we continue to be a practical Christian people, and while we are at the present time a mixed community, let us take a consistent stand and be determined to serve the God of our fathers, remain true to our covenants, and ever have our eyes and ambition directed toward the Kingdom of God. While others may do wrong, let us endeavor to retain our characteristics of purity, honesty and uprightness. I ask it in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I realize, my brethren and sisters, what it means, in some measure at least, to occupy this position, ad-

ressing an audience of Latter-day Saints, many of whom have been reared in the Church, and filled missions abroad; I realize the responsibility that attends the speaker and the audience together, that the Spirit of the Lord may direct the words of the one who addresses them.

I feel very weak in attempting to speak to you this morning, but I have been interested in the remarks that have been made by the speakers at this session of the conference; and though we remain only a few moments longer in this meeting, I trust we may find it possible to commune with each other so that we will all be edified and blessed.

I have been interested in the missionary work for a good long while, and have learned what it means to enjoy the Spirit of the Lord. In speaking to the public, either to the Latter-day Saints or those who are not termed Saints, I have found that all men are more or less interested in religion, if you can get men to gather their thoughts for a short time, and concentrate them upon the many gifts and blessings that the Lord has given His children on this earth. I have never met a man in my experience but what wanted to be saved, but desired that, sometime in the future, he might dwell with our Father in heaven. I am reminded always of the words of the Savior when He appeared unto Mary and told her to go and tell her brethren. He told her to touch Him not, for, said He, "I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." All men and women in the earth are children of the same God, and are entitled to His blessings ac-

cording to their works; and as a result of their works they will be rewarded at some future time. Here where we have grown up, the majority of the people who belong to the Church have, I suppose, been born under the covenant, and have been familiar with the Gospel of Jesus Christ from childhood. They have become acquainted with it through early instruction, beginning in the Primary, then in the Mutual Improvement Association, Sunday School, etc., and many have gone on missions into the world; it seems almost that they were born Latter-day Saints.

I believe that a man's condition here is largely the result of his pre-existence, a subject which has been commented upon a little this morning. A person's future will depend largely upon his life here. Today's condition is largely the result of yesterday's actions, and tomorrow will be largely affected by today. If men and women are inclined toward the Lord today, they are pretty apt to be that way tomorrow, and so on. I have learned that it is very profitable for any man to be a possessor of a testimony of the Gospel; to know that Jesus is the Christ, and that Joseph Smith was a prophet of God; such testimony is a gift of God. I have learned also that repentance is a gift of God, and that men cannot truly repent unless the Lord gives them the spirit of repentance. He gives all men the gift of repentance who draw near unto Him, and desire to forsake evil and choose the good. The same gospel that was given to man in the days of Adam, and in the days of all the holy prophets, is here upon the earth in this dispensation of the fulness of times.

I am inclined to believe that the

work of the Lord is nearing an end here, and that His work will not continue many more years. According to the time of the Lord, we are in the last days, and this gospel must be preached diligently. For this purpose, more men and women are sent into the world today than at any other period, and still the cry is for more missionaries. There has never been a time in the history of our missions when there was more need of numerous missionaries than at the present time. Last summer there were four cities in the Central States Mission under the ministration of only one elder and two lady missionaries, all that we could leave with them. They traveled from one city to another every week, encouraging the people who were investigating the gospel. There are some men in this congregation who could go into the mission field, if they made up their mind to do it, and it would be a splendid experience for them, and a blessing to those to whom they ministered. I want to tell you that no man ever acquired a thorough knowledge of anything except by experience. He never truly acquires a knowledge of the advantages of money only as he has to toil in earning it. Property that comes to a man through inheritance is seldom properly appreciated by him; in a majority of cases they lose it in a short time. Experience in the mission field, at home and abroad, is the best kind of training, the thing that fastens the gospel in the minds of the missionaries till they are able to hold fast and walk by the light of it. Preaching the gospel wherever permitted and practically living it, is a sure method of attaining success.

The Lord has said, in the 58th section of the Doctrine and Cove-

nants, that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." And so, my brethren and sisters, the power is in you and me, given by our Eternal Father, to every one of His sons and daughters, that they may be prepared to work in the ministry of the Lord Jesus, at home and abroad. We can plan for a future experience in the mission field, a short or a long one, according to our desires. My brethren and sisters, it has been my desire to impress upon this body of men and women that missionaries are needed, men of experience. I want to say to you that I have never seen anyone come into the mission field yet but what there is a place for him, and there have been people somewhere who would listen to him. But we need older men than formerly. The time has arrived, I firmly believe, when men who have already had an experience in the mission field are most needed. Experience keeps men alive, fresh and able; decay results if we get into ruts, drift into easy paths, or become inactive. I believe that the Lord desires that the Priesthood in this Church should, every one of them,* be at work, at home or abroad; and I believe that all who are able to act as missionaries will be called. Joseph Smith said that every man who was called into the ministry in the world was ordained unto that calling before the world was. If that be the case, they undoubtedly understood the gospel of Jesus Christ in the pre-existent state. My brethren and

sisters, in order to obtain the blessings that have been pronounced upon the elders of Israel, those who are called will have to use the free agency that God gave unto them and exercise the power of their Priesthood in fulfilling the requirement that has been made of them. The Lord has said that "many are called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world." Men engage in business, and lose sight of the greater blessings and privileges, and the purpose for which they came into the earth.

My brethren and sisters, time will not permit me to speak longer. I enjoy knowing that I am a Latter-day Saint. I value my membership in this Church as the greatest possession that has ever come to me. I rejoice in the knowledge that the Lord lives, and that Joseph Smith is a prophet of God, that this is the Church of Jesus Christ, and that this people called Latter-day Saints are His people. I know that those who go down into the waters of baptism will be accepted of Him. I know that Joseph Smith received the revelations of the Lord which he said he did, and that he received a visitation of the Father and the Son, and messengers from the heavenly world.

I humbly pray that the blessings of the Lord will continue with us each day while we live upon the earth, in the name of Jesus. Amen.

A male quartet rendered a selection.

The Choir sang, "The Palms."

Bishop Peter C. Rasmussen pronounced the benediction.

AFTERNOON SESSION.

In the Tabernacle.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The Choir sang the anthem, "Let the Mountains Shout for Joy."

Prayer was offered by Elder Milton H. Welling.

The Choir sang the anthem, "I waited for the Lord."

PREST. CHARLES W. PENROSE.

The living word of God—The Easter Anniversary—Christ's literal resurrection—Evidences of the fact—The universal resurrection—Christ's parentage—The Father, a Being of Tabernacle—The Holy Ghost a "Personage of Spirit"—The Spirit of God a boundless essence—Adam as the head of our race—We worship only the eternal Father.

I should have been well repaid for coming to this conference if I had only had the pleasure, that I now enjoy, of looking upon this vast congregation composed chiefly of Latter-day Saints, members of the Church of Jesus Christ, which He has established in the last days and for the last time, but I appreciate the privilege afforded me of addressing my brethren and sisters, and earnestly desire that the good spirit which was present with us during our morning exercises will be with us this afternoon, and that I may be inspired by the same spirit which was present with us at the opening session.

This morning I felt that we were receiving the word of God. We have some books which we recognize as containing the word of God: The Bible, composed of the Old and

New Testaments, and the Book of Mormon, and the Doctrine and Covenants, and the Pearl of Great Price, which we recognize as the written standards of doctrine in the Church. These contain revelations given in the past; some of them in the very distant past. But it is a great consolation to me and must be to all Israel that we have the living word of God today, and that that which is spoken under the influence of the Holy Ghost is just as much the word of God, just as important and just as binding upon the people of God, as that which was given in former times. "Holy men of old spake and wrote as they were moved upon by the Holy Ghost," so Peter declared, and we can say that holy men in these latter times have spoken and do speak under the influence of the same Spirit, and it is no less the word of God when it is spoken by that divine influence than that which was spoken under it hundreds of years ago.

I do not think there was any prophet of God in any age of the world who brought forth more truth and more important truths, than were revealed through the Prophet Joseph Smith. And since his day, as necessity has required, we have had the word of God through His living successors, and I am very grateful today for the privilege and blessing to live at a time when God speaks by the power of the Holy Ghost through His inspired servants, and when He bears witness to the souls of those who will receive His word the truth of that which is uttered. From my own feelings this morning I believe that the general sentiment throughout the vast congregation assembled in this tabernacle, was, that we had the living word of God and it entered

our souls and we felt that we wanted to do that which the Lord requires of us; that we were willing to receive the instructions imparted by the man who holds the keys today, just as much as Joseph the prophet held them in his time, and as they were held by Peter in his time, or by any of the prophets of God who lived from the beginning. I am grateful for this and for the testimony of Jesus which is in my heart, that I know that my Redeemer lives and that through Him and by Him, if I will observe His laws and keep His commandments and be led by His Spirit, I shall have the privilege of rejoicing with Him in immortal glory in the presence of the Father.

Today is celebrated throughout Christendom as the anniversary of the day on which Jesus who had been put to death on the cross, rose from the dead and appeared to His disciples, as was related by President Lund this morning. I hope you all heard his brief discourse. If you didn't hear every word of it I hope you will read it when it is printed and published. I take pleasure in bearing testimony to the truth of that which He uttered, and which was spoken by the apostles whom Jesus Himself, in person, sent out into all the world after His appearance to them. I do not know whether this is actually the proper anniversary of that day, that Sunday morning, "the first day of the week," when Christ arose from the dead and made his personal appearance to Mary in the Garden, and afterwards to others of His followers, to demonstrate to them the fact that He was living though He had been dead. It is not so much the time, the day, as the fact which is important.

Is it a fact that Jesus of Nazareth,

who was taken by wicked hands and nailed upon the cross, and crucified, and was slain and was buried, really rose from the dead? To us Latter-day Saints the matter seems so clear and plain that we wonder that anybody should dispute this, particularly among any of the so-called Christian sects. It is a marvel to us that men professing to be Christian preachers will try to make their followers believe that the resurrection of Jesus Christ was not a literal fact, but that His Spirit merely rose from the body and the body went to dust like the bodies of all people as is generally supposed. Yet we read in some of their creeds that Jesus "suffered under Pontius Pilate, was crucified, died, buried and on the THIRD day after, He rose from the dead." But if the notions that are now being taught to the people concerning Him are true, then He was raised on the day that He was crucified, not on the third day; that His spirit left His body after it had hung for some hours upon the cross, for there He said: "Father, into Thy hands I commend my spirit." So we read in the New Testament, "And He bowed His head and gave up the ghost." So that the Spirit of Jesus, the Christ, ascended from the body while His body hung upon the cross, and they took down the defunct body and buried it in the tomb prepared by Joseph of Arimathea. It was on the third day after that that He rose from the dead, according to the account which we have in the New Testament and which is generally received in word by the various sects of Christendom.

Now is it a fact, is there evidence and proof that the man Jesus, who was crucified on the cross, actually rose from the dead and that in His

body He appeared to His disciples? We believe that with all our hearts. We have had additional testimony and evidence to that which we read about in the New Testament, but I will read to you a few verses from the testimony of Paul on the subject, which I think are important in the way of evidence of the actual fact of the resurrection of Jesus Christ. It is in that remarkable discourse contained in the fifteenth chapter of the First Epistle of Paul to the Corinthians. That is, that which is called the First Epistle, for I find in the fifth chapter of that epistle he speaks of the former epistle that he wrote, on a certain very important subject, so that what is called "The First Epistle to the Corinthians" is merely the first that we have. I will commence at the first verse. I recommend the reading of this whole chapter to everybody interested in this very important subject. A great many verses from it are read usually at funerals, particularly by the Episcopal Church, and by some of the other churches. There are so many beautiful utterances in this chapter that they ought to be familiar to all people who profess to be Christians. Paul commences this chapter in this way:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas," [that is another name for Peter], "then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God."

Then we have the written testimony of the men who are called the evangelists, the four evangelists, Matthew, Mark, Luke and John. Luke was a very fine writer. It is supposed that he wrote the Acts of the apostles. I believe that is generally conceded. But we have in each of these writings called the Gospel of Matthew, and the Gospel of Mark, and of Luke and of John, distinct evidence given by persons who saw the Savior after His resurrection, and particularly that which is given by Luke, which I recommend you to read. Read the last chapter of "the Gospel according to Saint Luke" for in that we are told very definitely, that Jesus appeared to His apostles when they were gathered in an upper room for fear of the Jews, and "they were terrified and affrighted and supposed they had seen a spirit." But Jesus said unto them: "Why are ye troubled and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I, Myself, handle Me and see, for a spirit hath not flesh and bones as ye see Me have." And while they believed not yet for joy, and wondered, He said to them, Have ye here any meat? and they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them."

Why did He do that, do you suppose? Was it not to prove to them the fact that He was there in His body, the same body although changed in many particulars that hung on the cross, for there were the marks of the nails that were driven through His hands, and the mark of the Roman spear in His side, which He afterwards showed to Thomas and to others. What was the object that He had in view? Why to show them that He was not a mere spirit separated from the body, but that He was there in the body and that He was raised from the dead. Not only did these four men that I speak of give this testimony, but we have the writings of Peter, and of James, and here of Paul. And Paul wrote of something which was well understood, evidently, among the disciples, the members of the Church then, that five hundred of the brethren at once saw Him, and knew that He lived and that He was in the body, that He was a tangible being with flesh and bones—not merely “flesh and bone” as so many of our brethren quote it—but flesh and bones, the same appearance of flesh and of bones that He had while He was in mortality. Paul explains in this same chapter, that when the body is placed in the grave it is placed there somewhat like we sow grain, He says, “it may chance of wheat or some other grain; but that which thou sowest is not quickened except it die.” He showed that Jesus’ body was placed in the grave and that He came forth again. As to the deceased body he says: “It is sown in corruption; it is raised in incorruption. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.” Further, he declares the

fact that “Now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection from the dead.” The great song of that time was, as we heard this morning “Christ is Risen!” Hallelujah! Praise to God for the resurrection of Jesus Christ, for it was the Father that raised up Christ from the dead! And in writing to the Romans, Paul declares: “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” (Rom. 8:11). Paul also, in writing to the Philippians, declares that, “We look for the Savior the Lord Jesus Christ” to come from heaven, “who shall change our vile body that it may be fashioned like unto His glorious body.” (Phil. 3:21). Now then as to the resurrection of Jesus Christ, the fact seems to be just as well authenticated as the fact of His death and of His burial. Not only do we have these testimonies in the New Testament, but we have the testimony in the Book of Mormon which the Prophet Joseph translated by the gift and power of God, giving a great deal of the history of the dealings of God with the ancient people on this continent; and there we read of the appearance of Jesus, the Christ, to the Nephites, and He showed them His hands and His feet and invited them to test and prove that He was there in the body, not merely a spirit extricated from the body, a disembodied spirit, but the man Jesus, the Lord Christ raised from the dead, appearing in His resurrected body.

Again, we have the testimony in our own day of the Prophet Joseph,

when a boy, in that first glorious manifestation of God to man in the 19th century. Joseph prayed to God in regard to the various religions existing in the world; he prayed that he might have knowledge and light concerning which was the true religion; and we have that beautiful, simple, striking and touching account which you have all read, no doubt, when the Father and the Son both appeared to him and the Father, pointing to the Son, said: "This is my beloved son, hear him." It was Jesus the Christ raised from the dead that appeared to the prophet and that spake to him and taught him in regard to the fallacy of the teachings of men and their departure from the faith, and promised that the truth should be restored in its fullness. I need not dwell further on that particular case.

But, again, we read in the 76th section of the Doctrine and Covenants that on a certain day mentioned there, Joseph Smith and Sidney Rigdon, being engaged in the work of revision or translation of the scriptures, came to a passage in the writings of John, and it was given to them in a way, a little different to what it is in the New Testament. Jesus, who declared Himself, when among His disciples, when in mortality, as "the resurrection and the life," saying that He had life in Himself, as the Father had life in Himself, and that He had power to lay down His life and to take it up again, He added:

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear the voice of the Son of God and shall come forth—they that have done good, in the resurrection of life, and they that have done evil in the resurrec-

tion of damnation. (Jno. 5:28, 29).

It was given to the Prophet Joseph and Sidney Rigdon in this wise: "They that have done good, in the resurrection of the just; and they that have done evil, in the resurrection of the unjust,"—quite similar in meaning only a little different in the wording. But they marveled at this, and they prayed, and they declare that the eyes of their understanding were opened, and they saw the Lord seated upon His throne and Jesus the Christ on His right hand; they saw Him in the heavenly vision and conversed with Him and they said:

"Now, after the many testimonies that have been given of Him this is our testimony last of all, that we give of Him, that He lives, for we saw Him on the right hand of God, and we heard the voice bearing record that he is the only begotten Son of God; that by Him, and through Him and of Him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." There is a great truth in that, which you might think about when you have a little leisure time, and see how wide and extensive a field it opens to view, and how it carries you into the dealings of God and His relationship to the beings who inhabit the various worlds that He has created; and therein we have a definite revelation that the worlds are inhabited, which has been a matter in great dispute for many years and is so still.

These are some of the evidences and testimonies concerning the Savior—that He rose from the dead, that He was resurrected, and that the resurrection was the raising of the body that was crucified on the cross, quickened by the power of God, by the vital spirit which quick-

eneth all things that are quickened. The Apostle Paul goes on to reason that if Christ was not risen, then we will not rise from the dead; but that if He has been raised from the dead then we also shall be raised; and he goes on to show how universal that resurrection shall be—some to come forth in the resurrection of the just, and some in the resurrection of the unjust, and that there are to be different grades of glory among those that are resurrected. If you want to learn a little more about that, in greater plainness, read the 88th section of the Doctrine and Covenants and you will find there something that may be called philosophical as well as theological. Those that obey celestial laws will so improve and purify and sanctify their bodies that those bodies will be fit to come forth in “the first resurrection” to celestial glory, and that they will then be “bodies celestial;” while those who would not receive the laws of God which are celestial, that is, receiving every word that comes from the mouth of God, but will obey a terrestrial law, will be quickened by a portion of the terrestrial glory and receive of the same in a fulness; and, as we learn also in The Vision, they will not be bodies celestial but “bodies terrestrial,” a different class, but raised from the dead and quickened by the power of that vital spirit which quickeneth all things. And they who do not receive the terrestrial laws but only the telestial, will come forth in the resurrection, raised with a telestial body and be quickened by the telestial glory. In the revelation that I referred to, in the 88th section, we learn that they will improve, as all things will have to, for progress is the law of the universe, and all beings, all intelli-

gences will have an opportunity of progressing along certain lines. Those who are of a celestial body shall come forth and have a body like unto the glorious body of the Son of God, and will dwell in His presence and be with Him in glory in the presence of the Father, while those who only obey the terrestrial or the telestial laws, after they are redeemed will come forth in the way that is described, “but where God and Christ dwell”—so it is said of the telestial—“they never can come worlds without end.” That may answer some queries that are made in some of our theological classes. Now this all depends upon the resurrection of Jesus the Christ. I say Jesus the Christ because that is what He was. Some few of our brethren get a notion in their heads that the Christ is not a person but a power; but Jesus is called the Christ, over and over again both in former and in latter day revelation; also He was the Logos, the Word of God. Not merely a word spoken but He is called the Word because the word of God came through Him and was embodied in Him. In the 93rd section of the Doctrine and Covenants you will read His own words about it, that He was the Word just as John declared; that He came forth from God, that He was in the beginning with God and was the first-born.

Here is another point in the history of that great and extraordinary Being. I say extraordinary, for He is different in many respects from all the sons of men: In the first place He is called the first-born in the spirit world; He is called the first-born here in the Epistle to the Hebrews and in Colossians, and in the opening chapter of John’s discourse or “Gospel” He is called the

only begotten son of God, "for God so loved the world that He gave His only begotten Son that through Him man might not perish but have everlasting life." Now here are two statements about Him, that He was the first-born; He makes that statement to us in the revelation concerning Himself; "I also was in the beginning with the Father, and am the first-born." Some people have a notion that the first-born was that being who afterward was called Satan, Lucifer, who rebelled. That is a mistake; Christ Himself puts that at rest by stating distinctly: "I also was in the beginning with the Father and am the first-born. Man also was in the beginning with God. That which is spirit," that portion of man that is spirit "was in the beginning with God;" but Jesus, as He was called on earth, was the first-born and He dwelt in the presence of the Father. What was He—the Father? No; He could not be His own father nor His own son, and Jesus was the Son of THE FATHER, the Son of the Highest, and He was the first-born, and we were born afterwards in the spirit; so that Christ was the first-born in the spirit. How was He brought forth—as an individual, conscious, thinking, intelligent spirit with agency? Why, He was begotten of the Father, and therefore the attributes of the Father came to Him by generation, and so to us, measurably, every one of us; but on the earth He was "the only begotten Son of God," born of the Virgin Mary. Let me read a verse from the description given to us by Luke on this matter. It is well enough to read all that was said concerning Jesus the Christ, because He was the greatest of all beings who ever dwelt upon the face of the earth. In

the first chapter of the Gospel according to St. Luke we are told of a prophecy made through the father of John the Baptist concerning Him and we also read there that He should be called "the Son of the Highest," and that John should be a prophet to go before Him and prepare the way. Now here in this chapter we have an account of the appearance of an angel to Mary who was one of the ministering spirits and ladies in the temple. The angel appeared to her and hailed her in this way:

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

"And, behold, thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus." [The meaning of the word Jesus being Savior.]

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of His father, David:

"And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

"And the angel said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Do you need any plainer explanation of this matter? This is considered to be one of the great mysteries, in the religious world. If you understood it just exactly as it is, it would not be so great a mystery. Believe what is written there by Luke, for that is the truth. Jesus of Nazareth was the Son of Mary and He was the Son of God, conceived by the power of the Holy Ghost, as all things are, but not begotten. Some of our good friends who desire to dispute with us, say that the "Mormons" don't believe in true doctrine, for they do not believe

that Jesus was begotten by the Holy Ghost. Well, the scripture does not say that He was; it does not say any where that He was "begotten of the Holy Ghost." The Holy Ghost rested upon Mary, but the power of the Most High overshadowed her, and that which was born of her was the Son of God. He was the only begotten Son of God—not of the Holy Ghost—as well as the Son of Mary. He was the first-born in the spirit, and as a Son of God the only begotten in the flesh. Therefore, as I said, He is an exceptional Being.

If you want to read more about Him in this respect, take the first and second chapters of the Epistle to the Hebrews, and the first chapter of Colossians, that I haven't time to read here this afternoon, for I don't want to take up too much time; but it is very interesting to read there how that He was the greatest, that He was the first, and so that He might "bring many sons unto glory." He was made in all points like they are, only He was without sin. He had a body fashioned like theirs; it was born of the virgin; it was a material body. He suffered all the pains and pangs of men and women and children; He suffered that He might bear their sins and that He finally might die, laying down His life voluntarily—because He had life in Himself, and was raised up by the glory of the Father, so that He had His body restored to Him, and in that He became in all respects exactly like the Father.

You take the 130th section of the Doctrine and Covenants and you will read there that God the Father is a being of tabernacle, that He is a spirit but that He has a body of flesh and bones as tangible as man's; and the Son also; but the Holy

Ghost is a personage of spirit, not of tabernacle. I want to touch just a little on that point and clear up some ideas that our brethren have in regard to it, which lead them sometimes into disputes; they do not seem to understand that the Holy Ghost, the personage spoken of there, is "a personage of spirit," and, yet, that the Holy Spirit or Holy Ghost—for the words are used interchangeably, if not synonymously—can be "poured out" and can be given to a number of people at the same time at different places and can permeate all things. Now, when Jesus was talking with His disciples, before His death and resurrection—as you read in the 14th and 16th chapters of the Gospel according to St. John; (I will not turn to it; you turn to it and read it). It is good to read the Bible sometimes, brethren, even if it is "an old book;" if it is old it is not antiquated in that sense. It is true today as it was when it was written. We can understand it if we get the same spirit in us by which it was written. There Jesus says to them: "It is expedient that I go away, for if I go not away the Comforter will not come; but if I go away I will send Him unto you from the Father. When the spirit of truth is come, He shall guide you into all truth," and so on. Here is an individual, a personage, evidently, that He was speaking about, "a personage of spirit" as told in the revelation that I quoted from; but the Spirit of the Lord, sometimes called the Holy Spirit, sometimes called the Holy Ghost—because the words are used, as I have said, interchangeably—is an essence that permeates all things.

Take the section that I have quoted to you, the 88th section of the Doctrine and Covenants, and

you will read that there is a spirit which is called "the light of Christ." That is not Christ Himself in person, but it is the light of Christ; "as also He is in the sun and is the light of the sun and the power by which it was made; and in the moon also, and the light of the moon; and in the stars, and the light of the stars; and in the earth also on which ye stand; and the light which now enlighteneth your eyes is through Him that enlighteneth your understanding, and is the same spirit which enlighteneth the mind and the soul and spirit of man; the light which is in all things, which is through all things, which is round about all things and which is the law by which all things are governed." In other revelations of God to us, particularly in the 29th section of the Doctrine and Covenants, you will read there that God says, "I created all things by the power of my Spirit, firstly, spiritual, and afterwards temporal." All things that have life in the world, in the great universe of God, throughout boundless space, all things that have life are quickened by that spirit, and that is under the direction of the Father and the Son and the personage called the Holy Ghost, and it proceeds from the presence of God throughout the immensity of space. So we are told by the Lord Himself. There are three that bear record in heaven, John declares in the first epistle that he wrote after he wrote his "gospel," as it is called, "There are three that bear record in heaven—the Father and the Word and the Holy Ghost, and these three are one; and there are three that bear witness on the earth, the spirit and the water and the blood, and these three agree in one" (I John); and as these three are differ-

ent and separate and distinct, so are the other three—the Father and the Son and the Holy Ghost—three individuals, not one person, not one substance, but different individuals. They three are the great, matchless, powerful, mighty rulers and governors of the universe, and all things are under their direction, and they three are one, just as Christ prayed that His disciples might all be one.

There need not be any confusion in our minds regarding these important things. It is important that we should know something about the Being whom we worship—the Father, for it is the Father whom we worship. We do not pray to the Son nor to the Holy Ghost; we pray to the Father, in the name of Jesus Christ, the Son, under the influence and guidance of the Holy Ghost. When we do that we are in accord with the Lord, and we are doing that which we are commanded to do. If we want to come unto the Father, we have to come unto Him by the Son. "No man cometh to the Father but by Me," Jesus said. He is the Mediator. He was so appointed; He is the greatest; He is the mightiest of all the sons of God. He was the first-born. How many ages, millions of ages ago it was, when He was the first-born we do not know, but that He had a mighty and long experience is evident by what He declared, that "the Father loveth the Son and showeth Him all things that He, Himself, doeth." That is why He was "in the beginning," in the creation. The Father told Him to go down and do certain things. He knew how to do them because He had seen the Father do them. He is the great eternal Christ, the Word of the living God, the Son of the Father, the first-born of all the children of God that after-

wards tabernacled here on the earth. He was not Adam; Adam was not He; He gave commandments to Adam in the Garden. Adam worshiped the Father, and we worship the Father; we do not worship Adam. Adam is the head of the race, so far as the temporal body is concerned. He is placed at the head, as you will read in the Doctrine and Covenants in section 107. When Adam gathered with his posterity, before his departure, in the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing: "the Lord appeared unto them and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel." That is who Adam was before he came to the earth in his temporal and mortal body:

"And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee and thou art a prince over them forever."

But we are not to worship Adam; we worship the same being whom Adam worshiped. Adam worshiped the Father in the name of the Son, as you will see if you will take the Pearl of Great Price and read the writings of Moses about him and about Enoch. Now, my brethren and sisters, we adore Jesus of Nazareth; we adore Him as the Messiah; we adore Him as the Christ; we adore Him as the only begotten Son of God in the flesh, literally, actually. We can understand that. We adore Him as the first-born of all the creation of God—that pertains to this earth at any rate. But He is the revelation of the Father. Sometimes He is called both the Father and the Son. It does not mean that He is actually His own father or His own son. He repre-

sents the Father; "in Him dwelleth the fulness of the Godhead, bodily;" He looks just exactly like the Father, as the Prophet Joseph saw, in the vision. He is the express image of the Father. God is manifest in the flesh in Jesus of Nazareth, and we adore Him and venerate Him, and He is our Savior; but we worship and pray to and obey the great Eternal Father of the spirits of all men. He is our Father and is our God and is Christ's Father and Christ's God just as well.

Jesus Christ died for us. Death came into the world through the transgression of man. We have the revelation of God for that. We need not speculate on what there was before Adam was on the earth; it does not matter. Death came through the fall of Adam and it is called "the fall," in the revelations of God. Life came through Jesus Christ. "As in Adam all die, so in Christ shall all be made alive." Christ is risen! Hallelujah! Glory to God in the Highest! The Redeemer, the Savior of the world, was raised from the dead, and in Him there is life. In the beginning He was with God and He had life in Him, and that life is the light of man and the light of the world, and it is His light that shines from the sun, and from the moon, and from the stars, and is in all things and, under the word of God, the direction of the Holy One, without even touching a button the light will shine forth, and those who obey the laws given to obtain them, can receive the blessings and be enlightened by the power of that Holy Spirit as directed either by the Father or the Son, or by that personage that is called the Holy Ghost, who came in power on the Day of Pentecost, and came in power on the day when the Kirtland Temple was

dedicated. His power and His presence were there made manifest in the same way as on the Day of Pentecost. And He is in this Church, and is under the direction of Christ. The Comforter is here; our hearts are comforted by the power of His presence in the midst of His people. The Father and the Son and the Holy Ghost are the Deity; they are one, and we are under their direction and they have restored the gospel, as we heard this morning. Praise be unto them, for this grand gift. Let us rejoice that we live in a day when the Gospel in its fulness and purity is restored, and we are participants in its blessings!

Every one of us can receive some special gift from the Divine Spirit: for there are many gifts of the Spirit, but it is the same Spirit, only one Spirit permeating all things; and the Spirit that gives the gift of prophecy, or the gift of healing, or the gift of tongues, or the gift of interpretation, or the gift of visions, and so on, is one Spirit, but these are different manifestations of that Spirit. The highest manifestations are with the Father and the Son and the Holy Ghost, for they have the very fulness thereof and can impart it. In its lower manifestations it is here in natural things, in light, in heat, in electricity, in the various manifestations of that divine power which permeates all things and by which God created and governs all things. We can receive blessings from on high and blessings from beneath. Thanks be to the Lord for the revelations of the Gospel! Thanks be to God for the gift of His only begotten Son who died that we might live! And if we will keep His commandments and walk in His light and do those things that

He commands, He will bring us forth from the tomb and we will come forth with those that are His at His coming. He was the first-fruit; afterwards shall be those who are Christ's at His coming. He knows them and He will call them forth; and then, as Job said, "Thou shalt call and I will answer; for Thou shalt have a desire to the work of Thine hands." Glory be to God for the gift of His Son, Jesus Christ, who is the resurrection and the life! He will appear to us in "the sweet bye and bye," and we will appear with Him in glory, if we will walk in His ways and keep His commandments and be imbued with His holy, righteous, directing, enlightening spirit. May the Lord help us so to do, for Christ's sake. Amen.

A male quartet, consisting of James Moncar, Hyrum J. Christiansen, August Glissmeyer and Albert E. Braby sang the hymn, "O, give me back my Prophet Dear," to Prof. Evan Stephens' music.

PREST. FRANCIS M. LYMAN.

Duties of Seventies clearly defined—To preach the Gospel abroad, and at home—To be preferably selected for that purpose—The lesser to assist the higher in home missionary labor—Duty of all to work diligently in priesthood callings—Great revival expected in Seventies' work.

How delighted we have all been today in listening to the instructions and testimonies of the First Presidency, and the doctrines that have been unfolded to our minds—very important and very precious—in regard to our Savior, on this day somewhere near the anniversary of His resurrection, near enough as we all consider it, all Christian people. I feel very grateful that it falls to

my lot to follow my brethren for a few minutes upon subjects that are very close to our hearts, and that belong to us who are the representatives of our Savior, bearing divine authority from Him. I appreciate it all the more because there is so important a body of our brethren right here in front of me, and I don't know how long it will be before I will have another opportunity of speaking to such a body of men—the leading brethren from all the stakes of Zion and many of the missions, and from many of the wards of the Church.

As you have listened so profoundly to the brethren who have already spoken, I wouldn't have you forget anything that they have said, for I shall not be able to say anything to compare, possibly, with what they have said; but I do desire of you that you will ask the Lord to help His servant the few minutes that he shall speak, and then I would like you to pay particular attention, and keep awake, and hear every word I say and treasure them up and profit by them. I want to read a few words from our Savior which are found in the 107 Section of the Doctrine and Covenants, commencing with the 33d verse; the Lord says:

The Twelve are a traveling presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles and secondly unto the Jews.

The seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling High Council, in building up the Church and regulating all the affairs of the same in all nations—first unto the Gentiles and then to the Jews;

The Twelve being sent out, holding the keys, to open the door by the

proclamation of the Gospel of Jesus Christ—and first unto the Gentiles and then unto the Jews. * * * *

It is the duty of the traveling High Council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

I desire to draw your attention, my brethren, to the fact disclosed in these words of the Lord—that the Twelve are traveling elders, and that the seventies also are traveling elders and are expected to join in the ministry of the Lord to preach the Gospel throughout the earth; and I would like to draw your attention to the fact that the Twelve are now and have always been so engaged since they were chosen in this generation; they have been minute men and traveling elders. Though composing the traveling presiding High Council of the Church, they are always in the field, always traveling and laboring. You have seen them and you do see them from week to week, from month to month, and from year to year. They come in your neighborhood and they assist you in regulating and setting in order the affairs of the Church in your stakes and wards, and they give careful attention to the preparation of the elders that are called into the ministry abroad.

Now it is disclosed here that instead of other men it is required of us to first call upon the seventies to assist us in the preaching of the Gospel; and we have set a proper example by taking hold of the first seven presidents, the first council of seventy, and you will notice that they always travel with us. Have you noticed that they go from stake to stake as we do, that they labor with us, and assist us, and are in council with us, and that they give

attention to the calling of seventies, the organization of quorums, and so forth, and preparing the brethren for their ministry abroad? Now we have latterly been giving a little more definite thought to the ministry in the world, a little more definite than we have done in the past, and we have found this to be the case. That other brethren of necessity—I want to say of necessity—have been called into the field, and they have answered the call. The High Priests and the elders have generally gone into the field, and are today accomplishing the work of preaching the Gospel more generally than ought to be required of them, for the reason that the seventies have not been called. The reason that they have not been called is because they are men occupied in all business affairs, their hands are full of business of all kinds, and they have been excused. We have excused them more, possibly, than we ought to have done, I rather think; but at any rate, we have come to the conclusion it is time now that the thousands of seventies that we have in the Church should have the right of way, to give them opportunity so that every seventy shall go into the field at least once and preach the Gospel. If he is very suitable and able, and conditions and necessary circumstances such that it is reasonably possible for him, he can go twice, and then possibly a third time. I remember going myself when I was a seventy, and I have been a seventy always since. I went abroad also when I was a high priest, and have gone since I was in the Council of the Twelve, and have been a minute man in preaching the Gospel at home all the time, when I have been at home. It is quite proper that the seventies while they are at

home should be employed, and they are being faithfully and well employed at home by the bishops, and the presidents of their stakes in Zion. It is all right that they should be employed there, but we do want to come to the time when the seventies will be preaching the Gospel quite generally in the world, every man having one opportunity, or two or three as the case may be.

It took me forty years to perform my three missions abroad, and the balance of my life has been in missions at home, before I was in the Council and since. I have been in the field all the time, like President Joseph F. Smith, and many others of the brethren. We have been in the field and there has never been a moment but what we were minute men and ready for the fray. I state this matter now, because I want to draw the attention of the bishops to it. I see the bishops are gathered here, the high councilors, and presidents of stakes and so forth, and patriarchs in front; and I would like every bishop and every president to bear in mind and take home with them the spirit of the remarks that I am about to make here to you. We want you to consider the seventies; we want you to look after them; we want you to breathe the spirit of their ministry into them and consider them when application is made for missionaries from your stakes and wards. Consider first the seventies; and as far as they are able and can help each other, able to take care of themselves, and with what assistance they can get at home, we want them to come into the field. The presidents of the missions have been asking for them, that is, asking for men of experience, men of age that have been proven and tried, that

have been in the field abroad or have been workers at home.

We want to put able men into the field, now that the spirit is in the earth and liberty is being extended, and especially religious liberty throughout the earth; we expect it to be much extended after the war is over and peace is declared. The Twelve have been out; they have been in the world; they have been in all the countries of the earth pretty near, and have blessed the countries and blessed the people and prepared the way for the preaching of the Gospel. We have had this in our hearts and souls for many years, and are laboring for it, and we want the way prepared; we want the seventies that are here in the sound of my voice and those other brethren that are here, bishops and presidents of stakes, to talk upon this subject. We want them to get ready and prepared for the ministry. We want them to do what they are able to do, and we don't want them discouraged; for there are many of them, although they have business of all kinds, and have families and are building their homes, and accomplishing wonders at home; but most of them will find the way to go into the field and teach the Gospel, and they can afford to make some sacrifices. We must make some sacrifices and overcome some difficulties in order to accomplish what the Lord requires of us abroad as well as at home, and at home as well as abroad. Under the direction of the Presiding Seventy, as we have been talking to them latterly and considering this matter, we desire this call and this consideration to go to every stake and ward, and to every council of the seventies, to councils that are complete or not complete. We want the seventies to come to the rescue

and help us in preaching the Gospel, and we expect to call upon them instead of any others. But remember that the seventies may not be able to monopolize the whole field, hence there will be room for elders and high priests, and for other experienced men outside of the seventy, and we want them considered also. While we have been, for a number of years, asking that one experienced and trained man should be furnished for every two of the younger men that are sent out, we ask now that there be two well trained and experienced men sent out for each young and inexperienced man that is sent. We want able and experienced men that have been abroad, or have been laboring most faithfully at home.

I want to say to the brethren, the high priests at home, that we do not want them overlooked; we want them considered; men that have been bishops or high-counselors, and have held responsible positions and had great experience. We want them to have opportunity to go abroad as well as the seventies; also, we want the balance of the room that is to spare abroad occupied by able elders. We prefer that you should keep the young men—such as deacons and teachers and priests—at home and give them thorough training in the lesser priesthood; and remember that the deacons have a ministry as well as the teachers, and the deacons' ministry is that of assisting the teachers when occasion requires; and I have always interpreted it that the occasion always requires it. We want these young men given opportunity, and we want them employed. We want the teachers employed; we want them to accompany the brethren that are called, the seventies and

high priests, and elders that are operating as teachers at home. We want the teachers of the lesser priesthood, and the deacons, to have opportunity to visit with them, that they may be trained and have experience here at home before they are sent abroad. You would be astonished to see the companies of young men that are sent to us, inexperienced young men, only recently ordained elders in order to go on missions. When they give their genealogies we find they are teachers, sometimes deacons and sometimes priests, that are just ordained elders in order that they may go abroad to preach the Gospel,—untrained, inexperienced. They should work at home and train themselves, and be prepared so that as the seventies are depleted and pass into the high priests quorum, at the age of fifty or sixty years, and there is room there, we want the able, well trained and experienced elders to fill their places, so that we may have seventies enough to take care of the ministry abroad, as a rule, the exceptions being where we need to use the elders and high priests.

There is opportunity for all abroad; and if there is anything lacking, and they want opportunity, we have it at home, for the field at home will never be overstocked with men. The high priests and elders at home, and the seventies who are generally at home, and will be generally at home, because they are not expected all to be in the field; a thousand or fifteen hundred or two thousand on missions at a time will leave about eight thousand of them always at home, and we want them to work at home as well as they have been doing. Don't use them any less at home, but give them opportunities to preach the Gospel at

home as well as abroad. The able and successful bishops, presidents of stakes, presidents of seventies and of elders, and of high priests will furnish employment; they will arrange affairs and labors at home so that there is employment for every man who bears the priesthood. Every man who bears the priesthood is entitled to the right and privilege of magnifying that priesthood, at home or abroad, and we exhort you my brethren who have charge of these matters and are appointed and ordained for that purpose, we want you to see to it that employment is furnished every man that you lay your hands upon and ordain to the lesser priesthood or to the Melchizedek priesthood. Furnish them employment at home, and don't be satisfied with having ten or twenty seventies doing something, preaching the Gospel at home to the strangers, to those that are not of our faith, but let the whole army of seventies at home get into the field, and the armies of high priests and elders be in the field, every man magnifying his calling at home as well as abroad. Let that be done. We want that to be done and we will not be quite satisfied until the brethren can report that every member of our quorums of the priesthood is doing something, accomplishing something, and you will be astonished at the converts that can be made at home.

There are many reported now from various directions, but many more will be in a little while, and you will be astonished—if you go home from this conference and take this spirit among the seventies,—you will be astonished at the number of seventies that will be ready at the call and recommendation of the presidents of stakes and bishops

of wards, under approval of the presiding seventy. They are acquainted with them as they are with the other elders, and they know how to recommend them, and to consider them and weigh them. You will be astonished to see how the spirit will take hold of the seventies, and they will be prepared and ready for their work abroad. I want you to bear in mind that the body of the Twelve are giving careful attention to these matters. Every man that goes abroad comes immediately under the hands of the Twelve and the first council of seventies. We bless every man and set them apart, and our sisters also who go into the field; quite a number of them are being sent. We are looking after this matter, and we want everybody bearing the priesthood, every member of the priesthood, we want them to have opportunity to magnify their priesthood.

Take labor upon yourselves, brethren, and provide labor for your neighbors until every man is cared for, every high priest that is now careless and unemployed. It is reported that there are many of the priesthood unemployed, not fully occupied, not doing any good work—nothing is laid out for them. It is not every man that knows how to employ himself, but every man should know how to employ himself especially when he has had experience, been abroad in the field, or laboring at home in important positions. These brethren should know how to set themselves to work and do many things that they are not told to do that they discover ought to be done, for the inspiration of the priesthood should dwell in the heart of every man who receives it; his eyes should be opened, his ears should be opened, his heart should

be touched, ready and prepared to do some work for somebody; and when you labor for your brother you always get the chief reward yourself. You may help him some, you may do him good, a world of good, but there is always greater good comes to you who do the labor—everyone—and we want that fashion followed. We don't want to give our entire attention now to the seventies, in getting them in their field, but we want the high priests taken care of, and we want the elders taken care of; for the elders are two or three times as numerous as are the seventies, two or three times as numerous as are the high priests. The high priests compare about with the seventies, but the elders are much more numerous, and it will put you to your wits' end to find something for them to do. If they are idle they are mischievous and liable to get into trouble and difficulty, and they should be taken care of. If they labor, if they work day by day and magnify their calling they will grow stronger and stronger unto their perfect day.

Now I feel delighted with this privilege of speaking to this body of men, and I want you to remember what I have said, in connection with what we have heard here—the testimonies that have been given us by the Presidency today. Bear in mind this mission, and the suggestions and instructions in regard to the magnifying of the priesthood here at home, and magnifying it also abroad. Brother Hyrum M. Smith has sent quite a requisition for some able elders that can come and labor with him, whose conditions and circumstances at home will allow them to stay until they have finished their missions, and that call will be a small one comparatively. We want

at least one seventy from every quorum; we want five seventies from every quorum that is able to send them; or seven, that will only be one man out of ten, something like that, to go abroad, and the others remaining at home and helping each other when it is necessary. But you will be astonished, when you inquire after the seventies and look right after them, to find the great number of them that are able to take care of themselves and their families, and go and preach the gospel for three years and then come home and stay six or ten years and then go again when they are wanted.

May the Lord bless you my brethren. Think of these matters, give attention to them, and you will find the presiding seventy around looking after you and feeling after the members of their quorums, and they will be calling upon you and want you to consider them. They have felt just a little bit overlooked. I believe the seventies have been overlooked too much, and we have depended upon elders, and young men and inexperienced men to go out and preach the Gospel in the world, and we want all the brethren to have opportunity to magnify their calling as they are required. You notice whenever we call men to preside over stakes, or over wards, or over quorums, or to go on missions, that they are expected to go at once into the field, and so it should be with every man who receives the priesthood. He receives a commission from the Lord, and he should take hold of it and magnify it to the best of his ability, and the Lord will open the way for the good that is possible for him to accomplish.

God bless you, my brethren and sisters, I pray. Let the spirit of this conference go home with you, and

you will be astonished what will be accomplished within the next six months, between now and October; and the presiding seventies will be able to tell us quite a story of what is being done in this movement for the seventies. May the Lord bless you I pray in the name of Jesus. Amen.

President Smith read several notices, and said:

"Now, I don't want any of you to put your hands in your pockets, for fear somebody will see you do it, but I am requested to warn the congregation to look after their valuables if they have any with them, as we are favored—or unfortunate—to have a large number of light-fingered "gentlemen" in the city, who are on their way to the San Francisco Fair, and are looking out for a chance. Take care of your money, and don't show them where it is."

"A Lullaby" was rendered by a chorus of ladies, conducted by sister Lizzie Thomas Edward.

The anthem, "Grant us Peace," was sung by the choir, Mrs. Sarah L. Wood and James Moncar rendering the duet.

Bishop David A. Smith pronounced the benediction.

Conference adjourned until Monday, April 5th, at 10 a. m.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., presided; and the Cottonwood stake choir was again in attendance.

The service was commenced by the Choir singing, the hymn:

"An angel from on high,
The long, long silence broke."

Prayer was offered by Bishop Joseph A. Buttle.

The Choir sang the anthem, "Daughter of Zion."

ELDER WALTER P. MONSON.

(President of Eastern States Mission.)

Words fail to express the gratitude which I have in meeting with you, this beautiful Easter Sunday, and in experiencing the sweet influence which has characterized this conference thus far. I have often heard, while in the world, the beautiful hymn:

"O ye mountains high,
Where the clear blue sky
Arches over the vales of the free;
Where the pure breezes blow,
And the clear streamlets flow,
How I long to your bosom to flee."

Never has that hymn been sung, in my hearing, while I have been away from the body of the Church, but what I have had a longing, a yearning for this land which is so dear to me. I have often thought of St. Bernard who, when he visited Switzerland, looked over the beautiful lakes, and saw the magnificent picture that was presented to him, how he covered his eyes lest the glorious scenes should detract from his love for duty, and from the love which he bore to his Maker. When I come into the vales of these mountains, and see the snow-capped peaks, that are familiar to me, there seems to be a necessity for me to cover my eyes also, lest the appeal should be so strong that it would

detract from my desire to do my duty. I love these glorious mountains, and more than the mountains, I love the people who dwell here. More than the people who dwell here, even father and mother, houses and lands, and wife and children, I love that cause which I have been sent out into the world to represent.

Eighty-five years ago this Church was organized with only six members, in the State of New York, the state where, perhaps, the greatest opposition is now prevailing against this work, and against this people. When we look over our weekly reports, in the mission field, we see there are only few baptisms, if any. The elders are plodding along, as it were, gleanings from among the crowded cities of the world, and from country districts, those who have a greater love for God than they have for their self-ambitions. It seems that the progress is not of the proportions that our elders would like to see it; and oftentimes an elder will express himself, that he cannot see any good resulting from his labors. But when we stop to consider the report that was read this morning by our beloved President, Joseph F. Smith, and see how the Saints have been gathered from the various parts of the earth, how diligent they have been, not merely seeking this world's treasures, but how willingly they have laid on the altar of sacrifice much of the means they have acquired to come and enter the House of the Lord, where they have done a magnificent and stupendous work for those who have gone beyond, those that were less fortunate than we. It causes my heart to leap with joy to know that my parents had the courage and fortitude to leave their possessions, and everything that was near and

dear unto them, and come into these valleys of the mountains, where such love for truth can bear fruit in the hearts of their children.

I love the people of the Lord. I love to see the progress that this work is making. Perhaps that cannot be seen or counted numerically only. I believe that the Almighty has anticipated this very condition, for we read in the 13th chapter of Matthew a statement made by the Master, that the kingdom of God was likened unto leaven which was hid in three measures of meal, and which leavened the whole lump. In order to measure the success attendant upon the work of the missionaries in the world, one must understand what the teachings of sectarian ministers were about eighty-five years ago, in the year 1830, and then compare the teachings of the same sects and organizations of today. If you will turn back the pages of ecclesiastical history, you will find great speakers whose sermons are a matter of record, who taught that awful doctrine of hell fire, that unless a person would be willing to kneel before the penitent bench, he would go into an ever-burning and never-ending hell. About twenty-five years ago this doctrine began to be disowned by the churches of the world, and thus it seems that one particle of the Gospel leaven has entered into the souls of the children of men, and they have cast off that damnable doctrine. Also, there was the doctrine taught that infants, whose parents refused to have them christened, or baptized, would go to a never-ending hell, there, perhaps, to serve as kindling for the devil. But these things have now been discarded. I doubt whether there was ever a person who has lived upon the earth, and who had been called

upon to lay away a little one from its mother's arms, and buried it in the grave that ever thought that that child went to hell. It is people outside of that relationship who have thought that such a little one was going to a never-ending hell. The love of Christ has more fully entered into the hearts of the children of men. All are growing nearer to it, and even though the people seek to destroy the work of the Lord, yet these things which God has ordained, these works which He has performed, albeit by the slowest growth, will stand and endure. Some one has said, "God can make an oak tree in a hundred years, and can make a mush-room in one night." We must reach out to the one hundred year mark before the wonderful growth is fully recognized, as shown by the testimonial that you give in your attendance upon this conference, and the love and devotion you show to the cause.

In looking through one of the large book stores in New York City, I discovered a work entitled "A Century's Change in religion." This has come from the press at as late a date as Nov., 1914. It is written by one George Harris, a very learned divine. There are many things contained therein that we cannot accept, I may say, as gospel truth; yet there are many things which he points out that have come about by the evolution of thought, and the culling process of truth. The author shows how many of the errors which our fathers inherited have been dead and buried for a number of years. I desire to read an extract from his Introductory:

"I select this period also because a large part of it is within the recollection of many now living. Indeed, those discoveries and influences which

have, or are supposed to have, brought these changes have come upon us within the last fifty years. I do not mean that religious beliefs and practices were stationary for eighteen hundred years, or during the first half of the 19th century, but that the changes of the last fifty years are more marked than those, we may almost say, of all the time preceding."

Is it not a remarkable statement for a minister to make, that the last fifty years has seen greater religious advancement than all preceding time since Jesus came and ushered in His reign. I wonder if we realize the effect of the efforts of our humble elders in crystalizing these truths in the hearts of the children of men. Now I will read to you an extract concerning a doctrine that has been entirely ignored, or ridiculed, by most of the ministers of the Christian world. It was a startling revelation to me to know that people in the world have so far ran into the realm of truth that they are growing into the desire to do work for their dead:

"About thirty years ago a curious controversy arose, as to the decisiveness of this life. It led to the trial of five professors in the Theological Seminary at Andover, Massachusetts, who, it was alleged, taught that those who had not heard of Christ in this life, the heathen, the generations before Christ, might, after death, have knowledge of Him and repent and be saved. A foreign missionary society refused for several years to appoint as missionaries young men who thought it possible that those who did not have the Gospel in this life might, after death, have opportunity to believe on Christ, or who went no further than saying that they did not know the fate of the heathen.

"The accused professors argued from the universality of the Gospel. Christ died for all men, and since none can be saved except they believe on Christ, it would seem that all men will have the opportunity of knowing

Christ; that if there are any, and there are certainly many, who do not know Him in this life, they will know Him in the intermediate state, before the day of judgment. It was thought that scripture lends itself to such a hope, for an apostle says that Christ, 'having been put to death in the flesh, but quickened in the spirit, went and preached unto the spirits in prison which aforetime were disobedient in the time of Noah;' and again says, 'For unto this end was the Gospel preached even to the dead;' and the most ancient creed of the Church says, that Christ crucified, dead and buried, descended into Hades, the abode of departed spirit.

"The accusers said that scripture is emphatic on the decisiveness of this life, since it affirms that men shall be judged according to the deeds done in the body; that now is the day of salvation; and said that the passages in Peter are obscure. They also declared that the 'nerve of missions' would be cut, if it were supposed that the heathen would have opportunity of salvation after death; that is, that the motive of missions is the fact that the heathen are going down to perdition. Other charges were brought, as that the professors taught that there are imperfections in the Bible; but the gravamen of the accusation was that these teachers believed and taught that there may be a second probation, and that such an opinion is very dangerous, that men will postpone repentance to a more convenient season.

"The Board of Visitors of the Seminary, before whom the professors were tried, removed one of them from office, acquitting four, although the evidence was the same for all; the case was carried to the Supreme Court of Massachusetts; the decision of the Visitors against the removed professor was declared invalid, on the ground that the other Board of the Seminary, the Trustees, were not made a part in the trial. It is not yet twenty-five years since the verdict was given, yet it is rather difficult not to realize what it was all about. It shows, however, how real the unseen world was, how intimately related the realms of light and darkness were to this world in the thought of men."

Now I wonder where they got

that from! Surely the spirit of Elijah has spread out over the world, and it is "turning the hearts of the fathers to the children and the hearts of the children to the fathers, lest the earth be smitten with a curse." I will read a little further:

"We do not profess so intimate knowledge of the unseen world, nor affirm positively that this life determines the life to come. We do not speculate about it, we refuse to believe that all who have not consciously accepted Christ, those cut off in youth, those who grew up in vicious surroundings, those who never heard of Christ, are doomed to eternal woe. The mercy of the Lord is from everlasting to everlasting. And now a very orthodox writer says, in a book published by the American Tract Society which is most evangelical, and no one protests:

"We repeat with all sacred emphasis the words, 'the Gospel was preached even to the dead.' We note the instance that is given, the spirits in prison, which aforetime were disobedient in the time of Noah, that is, the spirits of those who perished in the flood. We must not dogmatize, we need not vainly guess; but we may reverently affirm that the Son of man is capable of reaching and influencing the souls of men on yon side of the veil, as well as on this; and that in a degree and by means infinitely beyond anything that science or faith can either dream or discover."

The same writer says:

"The horrible invention of a purgatory, from which man's enlightened conscience revolts, and which the Word of God makes absolutely incredible, has produced a violent reaction in modern minds, whereby even the idea of Hades—the scriptural idea of an intermediate state, where departed spirits await the resurrection of their bodies—is rudely blotted out, and so one of the grandest and one of the most fruitful periods of man's education for eternity is an utter blank in the minds of most of us. But we refuse to be robbed of what the Holy Ghost saith; whether by the abuses

of Roman excess or by the violence of Protestant reaction. We hold to the teaching of Holy Scripture—whatever may be the peril to a narrow sectarian type of orthodoxy. There is no purgatory, but there is an intermediate state. And the only glimpse we get into that world unseen (Hades), reveals to us the Spirit of Jesus proclaiming His Gospel unto the dead. Here let our authoritative teaching regarding the matter begin and end, flooding all the world of Hades with the light of the Savior's presence and the music of his blessed voice."

"I think all will agree that everlasting punishment is seldom, if ever, mentioned in the pulpit now that the word 'hell' seldom crosses the lips of any preacher. While it is believed that a man may be morally ruined, the conception is rather of character debased, degenerated beyond hope of recovery, than of acute physical suffering. The fire that is not quenched, the worm that dieth not, are, it is thought, figures of corrosion and decay. The lake that burneth with fire and brimstone for ever and ever is symbolic of lost souls consumed with remorse. There is nothing more dreadful than a ruined soul, a hardened heart. Character is fixed by purpose, and it may be that after a time it cannot be changed. Judgment is upon character; heaven is good character, Christ-like character; hell is bad character, selfish, grasping, unsympathetic character."

Some "Mormon" elder must have explained these blessed principles to those who were moved upon to write such glorious truths. When we see the leaven raising the entire lump, our hearts are made to rejoice in the Holy One of Israel. His work is not marked out by that which can be seen by human eyes, but it is eternal in character, and of universal dominion, and will endure throughout the ages to come.

I rejoice in having this opportunity of bearing my testimony, my brethren and sisters, for I feel that I know that God lives. There is no

fiber of my being that does not respond in joyous love to God, for the light and truth that He has given unto me, for I feel that the most sacred obligation that I have is to see to it that the sentiment never enters my heart, "Am I my brother's keeper?" The Lord has said of His Saints: "Ye are the salt of the earth." No good housewife ever makes a meal of salt, she uses just enough to make the meal palatable. Your sons and daughters out in the mission field, are a sprinkling of salt in the fleshpots of the world. O, it causes my heart to rejoice to contemplate these things. An article from a very scholarly writer, says that the word "salt" and the word "Savior" came from the same root word. You now can see the beauty in the passage with such an explanation, "Ye are the salt of the earth"—ye are the saviors of the earth. How many of us have had it stated in our patriarchal blessings: "And you shall come forth and stand as a savior on Mount Zion, crowned with immortality and eternal life!"

May God bless us with His Holy Spirit, that the greater degree of the religion of love, which is sure to follow the darkness of the existing horrible war, may find a resting place first in the hearts of God's people throughout the world, as enunciated by our beloved prophet, seer and revelator this morning. May God add His blessing to us all, I ask in Jesus' name. Amen.

ELDER JOHN W. HART.

(President of Rigby Stake.)

My brethren and sisters, I am here this afternoon because I was requested to be here. I always prefer to sit in the audience rather than

to occupy a place upon the stand. I am entirely relying upon the Spirit of the Lord to assist me in this position this afternoon. I know that if I say anything that will be of interest to us, or be beneficial, that it will be through His help, because in and of myself I am inadequate to successfully occupy such a responsible position as has been allotted to me here.

There is a passage of scripture that very often comes to my mind. It is a passage that I think of a great deal, as it seems to me of great importance to all mankind: "This is eternal life to know Thee, the only true God and Jesus Christ whom Thou hast sent." In other words, if we attain to the greatest blessing that is in store for mankind, that of eternal life, it is absolutely necessary that we gain for ourselves a knowledge of the Father and of the Son, a knowledge of their attributes, of their characteristics and of our relationship to them, as mortals here upon the earth. I want to say, my brethren and sisters, that the key of this knowledge has been restored to the earth in this dispensation. It has come through the restoration of the Gospel to the Prophet Joseph Smith. We are fully aware that, at the time when this great revelation was given unto this young man, actual knowledge of the Son of God and our Heavenly Father was not in existence in the world. There was no religious denomination teaching the truth concerning those holy Beings. Mankind were being taught that God, our Heavenly Father, was a Being or a something that was not tangible, that He had neither body, parts nor passions, that He was some mythical being that we could not and ought not to be able to behold, or comprehend. I am justified

in saying that, at the present time, by virtue of this key of knowledge coming to earth in this dispensation, and through the proclamation thereof by our humble elders, who have been sent to the world to preach the Gospel, the doctrine of a bodiless and passionless God, and a throneless heaven, is not so prevalent, and the truth is taking the place thereof.

One of the great testimonies that has come under my observation, is the change that is taking hold of men's minds concerning religious principles and doctrines. Great men have come forward and advocated a principle that borders on the truth that has been restored to the Latter-day Saints. They have not got it from any of their creeds, because it is not taught in any of them; but they perceived a glimmer of light, and they have put forth their views along these lines, and it appears that they are approaching a true and correct theory and idea concerning God, our Eternal Father, and Jesus Christ whom He hath sent.

These wonderful conference gatherings, are also a testimony to me, and I do not know where you could go in all the world and see anything equal to this that is before us today, these wonderful gatherings of people from all parts of the earth, we might say. They have come up here according to appointment, to be instructed in the ways of the Lord. They have left their labors, their business and their worldly affairs behind them. They spend their own money, and give their time and means to come here and hear instructions from the Lord, that they may carry them back to the people with whom they associate in these United States, and abroad also. We do not gain converts through holding religious revivals, or on account

of being able to send men into the world who have acquired ability to preach the Gospel; but we send, largely, young boys and girls who are inexperienced, and they humble themselves before the Lord, and carry this message to the world. It is through their humility, their cleanliness of life, their honesty of purpose, that mankind are attracted to them, and listen to the truth they proclaim. There is no organization in the world that conducts its proselyting along lines like these. They would be afraid to send their young men and young women into the world as we do. I venture to say that if they sent such missionaries among the Latter-day Saints, we would be the cause of their returning home with their religious views largely expanded, at least.

This work is growing. We can hardly comprehend its magnitude. In the state of Idaho, where I live, there are from seventy to seventy-five thousand Latter-day Saints, and we are increasing. The influence of the Church is being felt; it is extending, results are beginning to be known and noticed, and we are glad to say that we see and realize good coming therefrom. We are doing all in our power to maintain the good influence of this great work that has been entrusted into our care in the state of Idaho. We are progressing. I can state to you in truthfulness that Idaho, the state of my adoption, has today upon its statutes the most drastic, honest, clean-cut, effective temperance legislation of any state in this nation. I want to warn those who do not live within the confines of that state that, after the fourth of next May, if you visit us it will be unlawful for you to cross the line into Idaho with anything in the way of intoxicants in

your possession. I am thankful for this. I feel that we have now, to this extent at least, been enabled to throw safeguards around our young people, that they will not have these temptations to intemperance placed before them, and we will be enabled to devote our attention to other lines of improvement. We have ample opportunity for advancement along other lines, but this is a good start. I believe, my brethren and sisters, that one of the evils we should remedy in the communities of the Latter-day Saints, as well as elsewhere, is the vicious forms of dancing. The methods and styles that are being adopted in that line, in a great many instances, are abominable. We who hold responsible positions, and have received the priesthood of the Master, should exert our influence and efforts to eradicate this evil. We ought to be as energetic in driving all evil things from our midst as the Savior of mankind was in driving the money changers out of the temple.

I hope and pray that we will be enabled to fulfill our obligations in these responsible conditions, and handle the problems confronting us honestly and conscientiously, that good may result from our efforts; and may the Lord bless us to this end. May He give us strength to do our duty. May He bless us with wisdom and understanding, that we will be enabled to see and comprehend our duties and thwart the enemy of the souls of our people. May His testimony be with us, that we may grow in faith, that we may prosper and advance spiritually. May we gain for ourselves a knowledge of the Father and of the Son, and thereby secure the great blessing of eternal life, is my prayer, in the name of Jesus. Amen.

The Choir sang the anthem, "Gospel Restoration;" the solo part was rendered by Sister Nellie Bennion.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

In the world, where we missionaries are laboring, it becomes necessary to combat a false and erroneous impression that generally prevails among the religious denominations of today, that by mere lip service men can please God, and that by simply giving their hand to the minister who, at the revival, has touched their hearts, they have then obtained religion and have passed to salvation; or, by simply saying that they believe in the Lord Jesus Christ they then shall be saved; or who are content to lull themselves into a sense of supposed security by repeating the words of the scripture, that "the blood of Christ cleanseth us from all sin." The disposition and feeling is, to get this matter of religion over and through with in as little time as possible. And then the religious person thinks he is saved. I remember while doing missionary work in the city of St. Louis, several years ago, reading at the entrance of a tent where gospel meetings were held, where a man was preaching healing by faith, as well as expounding his views of the doctrines of the gospel—a sign which ran: "Come and be healed and saved in 15 minutes."

There are many in the world who believe they can be saved in 15 minutes. They remember the night they were saved. They recall distinctly the hour. They have had no experiences beyond that time. Sometimes I have attended these religious revivals, when the minister has asked

those who were present who were saved to stand up, and I have never yet thought I was able to stand up. I remember on one occasion, as was usual, of a good sister coming to those who were sitting; she said to me, "Why, brother, are you not saved?" "No," said I, "I am not yet. I have been struggling for salvation, trying to obtain it, and to teach others how to get it, for many years. I do not know what I will do tomorrow, however; I may lose it all then. I understand that 'the race is not to the swift nor the battle to the strong, but he that endureth to the end shall be saved.'"

I have thought, as we have rather criticized the narrow view that some take of this matter of salvation, if we Latter-day Saints are not more or less affected by the same feelings, that we, once having received the gospel, having been baptized, count ourselves in fair condition for salvation. I discover occasionally, in the mission field, those who are drifting, claiming they are members of the church. They can remember that one time they were baptized, though sometimes they do not have the record of it; but, just as long as they have been baptized, they feel that they are in a saved condition. I want to say to you, my brethren and sisters, not perhaps that you need it quite so much as some of us out in the mission field, and yet I cannot help feeling that, even at home, we need to be told that we must do more than repent of our sins and be baptized. And what do we mean by repenting of our sins? We mean that we have forsaken the sins we have been guilty of, that we do not sin again, that when we have thus repented, if we have wronged or injured a man or woman, if we have it within our power

to repair that injury, that we go to them and repair that wrong before our baptism will be approved of and fully acceptable before the Lord. As we have told those who repent in the world: "Have you wronged a man or woman, from which wrong the man or woman is now suffering? If so, and it is in your power to go to that man or woman and make the wrong right, you should do it. I believe that is the thing God desires of those who accept baptism at His hands.

I had an experience in a northern city, a few weeks ago, where two physicians offered themselves for baptism, a man and a woman—not related, though living in the same town and following the same profession. I concluded, after investigation, that they were not ready for baptism; so I asked them to defer their baptism. I felt impressed, as John did, when he said: "Who hath warned you to flee from the wrath to come? Bring forth fruit meet for repentance." That was my spirit and feeling toward them. And yet our hearts go out and we put forth our earnest efforts to bring men into the Church, those who are ready and prepared. In this case, however, I decided to seek the mind and will of God. Through prayer and contemplation it was revealed to me that they were in sin and transgression. And I wrote and told them what their sins were, and told them that it would be bringing condemnation upon their own souls to offer themselves to receive the holy and sacred ordinance of baptism when yet in their sins, in their transgression and iniquity. The woman is repenting, but the man is filled with rage. But every word that I wrote them was confirmed by voluntary testimony from those informed

about these people, that they were guilty of wrong doing, and were seeking to come into this Church to cover up their crimes and shield them from exposure, while they still continued in their sins.

We are not seeking for men to be baptized into the Church unless they have truly and sincerely repented; and when they have thus repented and gone into the waters of baptism, and have covenanted with God to serve Him and keep His commandments, I know that their sins are forgiven them. I have seen those who have sinned and done wrong, in their ignorance, repent before God, and receive the ordinance of baptism, and have their whole heart changed, and their countenance also become like that of a child. It has been a matter of astonishment to their neighbors and relatives, who would say: "What has happened to Brother So-and-So? How changed he is! What transformation has come over his whole life!" So I know there is virtue and effect and power in the ordinance of baptism for the remission of sins. But we must know, as Latter-day Saints, that we should not stop here; we have only put on the armor, only begun the battle when we have accepted the ordinance of baptism, and had hands laid upon us for the gift of the Holy Ghost, who will teach us what else we should do. And there is no one thing that we can do and gain salvation, as was manifest in the answer of the Christ to the young man who came asking the Master what thing he should do to inherit eternal life, he was like some of us who feel after we have done one or two things our salvation should be granted. Not one but many things the Master required of him, he answered, "All these have

I kept from my youth up; what lack I yet?" Many other requirements were made of him, which he could not meet and we are told that the young man went away sorrowing. Do you think that you and I will have our anticipations of salvation in the kingdom of God realized on any less terms than were offered to this young man? I tell you nay. I tell you that, to receive the ordinance of baptism, and the laying on of hands for the gift of the Holy Ghost, is only to put on the armor, just to equip us for the battle; and many of us have put on the armor, and it is rusty, we haven't done anything beyond receiving these ordinances. As often happens with those who are given greater light and knowledge, like the self-righteous Pharisee; thank God they are not like yonder poor sinner. Sometimes we discover that those who have entered into a covenant to serve God do not live any better lives as Latter-day Saints than they lived as Methodists or Baptists, and this will stand against them as covenant breakers. We covenanted and agreed when we were baptized to obey all God's laws, and keep all the requirements that He would make known unto us for our perfection and salvation.

Let me name some of the additional requirements. Peter enumerated them in his second epistle, and they are appropriate for Latter-day Saints today. I don't hope to paint any new picture of what we must do to be saved, but just brighten the old one, or make it a little more luminous. I think these conferences are splendid occasions for us to sweep the cobwebs off from our spiritual vision, and think upon the things that we agreed in our hearts to do when we were received as

members of the Church, when we covenanted with God to serve Him, as we entered into the waters of baptism. We remember the price our fathers and mothers were willing to pay for salvation, with what a spirit of determination they sacrificed, when they left all to come out of the world to these valleys of the mountains, crossing the plains and blazing the way to provide more favorable opportunities for us to incorporate into our lives the splendid things necessary to prepare us to live in the celestial kingdom of God.

Peter said: "And beside this [having complied with the first principles,] giving all diligence, add to your faith virtue, and to virtue knowledge." What is the standard of the Latter-day Saints, with respect to virtue? You brethren and sisters know. You young men and young women know, who have been taught and reared in the Church; we have learned it from our fathers and mothers, that it would be better for we boys and girls to lose our lives than to lose our virtue, that we would rather die than to be despoiled, or despoil any of the daughters of God. This is the standard that has been fixed for us, and it is not a double standard; the boy must live just as pure and innocent in his life as the girl whom he would accept as his wife. We have not allowed one standard of morality for one class, or one sex, and another for another. There are those in the world, and I think some of them may be here, who seek to wrest the scriptures, and seek to justify themselves in departing from the path of rectitude and virtue. It is somewhat common for people to pretend to think that the old law has passed away, the law that said, though shalt not commit adultery. But the es-

sence of the law has not passed away, though a higher one has come. Jesus not only said, "Thou shalt not commit adultery," but "He that looketh upon a woman to lust after her hath already committed adultery in his heart."

I tell you there is a terrible wave of immorality sweeping over the world, stalking abroad in high places and in low places, affecting not only the single but the married, not only the married men but the married women. I wonder if Zion can stand unscathed by the influence of that wave. It will come, if it has not come already to you, and you must beware. Do not take too much for granted from your sons and daughters. Do not mistrust them, but yet live so close to them that you do know the very secret thoughts of their hearts, and the trend of their lives. Hold sacred the duty to do everything you can to prevent the loss of human souls, for this wave will sweep before it to death and destruction those who do not hold themselves clean and pure in thought, in their hearts, and in their lives.

I want to tell you, if Zion shall succeed in preserving this generation from the damning influences of immorality and licentiousness, the world will yet say of the members of this Church, who survive the tremendous influences and forces that are seeking to push the people of the whole world into the pitfalls of sin, greater things to their honor than anything they have yet said about our fathers who founded a commonwealth, and made the desert blossom as the rose. We are still in the struggle to establish a new order of things in the world, a new race of men and women, whose hearts and intents are clean and

pure. We are here to fulfill the words of one who said that we must live so that if our hearts were disclosed, turned outside in, it would not show a single stain of sin; that we should give our name and word to no document or agreement that we would not be unwilling for the angels to attest as witnesses; that we should walk, unseduced, through life, within arm's length of that which is not ours, and nothing between us and the gratification of our desires, but the indomitable law of rectitude, and stand forth in the world as pure and clean as if we were in the presence of God Himself. This is what we should strive for, and it is the standard of virtue that we must attain. I must tell you that the men or women who think they can go into the sacred temples, and receive the blessings there to be obtained, can commit sins of this character, and escape the consequences will come up missing when they meet the examination that men and women will have to pass before entering into the kingdom of heaven, for no unclean thing can go there. And so we have to struggle with this power that is aimed at frail humanity.

And then we are to "add to our virtue knowledge." You know we believe in knowledge. "The glory of God is intelligence" was one of the favorite sayings of the Prophet Joseph Smith; and we believe in study, we believe in learning. We are not afraid to investigate anything; but I believe that every boy and girl, before they go away from home to school, and especially before they go out of our own circles into the world elsewhere, should gain for themselves an undying testimony that God lives, and that Jesus is the Christ; that the gospel

is indeed the very truth of God. Men must have a true measuring rod to determine whether knowledge which comes to them is true or false. They must have a true balance or rule that is always reliable, always dependable, by which they can weigh or measure every particle of information that comes to them. What will this rule be? I have discovered that the sure action of my soul is the knowledge I have that God lives, that Jesus is the Christ, and that our Father in heaven has spoken, that those truths contained in the revelations of God in the Bible, Book of Mormon, and Doctrine and Covenants, are the very eternal truth. I have accepted them as my measuring rod, and I have not accepted as the final truth anything that does not square up to those eternal truths, that does not harmonize with the truth I have from God. Truth will harmonize with itself. Let us adopt this standard when we go out into the world, and seek the world's knowledge, its science, and everything pertaining to the world and the world's work, and we shall be saved from shipwreck.

We have heard from our childhood that the day would come when the Latter-day Saints would be the leaders of the world. I proclaim to you that within one hundred years, and perhaps before that time, the men who will be standing in the very vanguard in directing and piloting the world's thought, knowledge and power, shall come from the Latter-day Saints. Any people who are possessed of the truth we have, who will live up to the doctrines we have received, will come to be the light of the world, I don't care who they are, they will come to the top just as sure as the sun

shines. So we are not afraid of true knowledge.

And we are to "add to our knowledge temperance." I thank God that Idaho where so many of us live can say, as Brother Hart has just advised us, has taken a great step in adopting prohibition towards an end so dear to the heart of every Latter-day Saint. We have received in the Word of Wisdom the higher law of temperance, and it is after all the thing that is necessary to be secured, to eradicate out of the hearts of men the spirit and disposition to drink intoxicating liquors. We believe that it is necessary for mankind not only to abolish the saloon, but we should abolish the very desire for it, we should spurn the desire for strong drink, crush it out and destroy it, that it may not contaminate our souls, that we transmit to our posterity no longing for that which will defile their bodies. What a shame that some of us do not appreciate the blessed heritage we have received from our fathers and mothers, who a generation or two ago, left these things in the old world, and banished them from their lives. We know that the eye of the world is turned on Utah, and the "Mormons." We have told them of our high standard of temperance, and that we believe in prohibition. Many of them have been watching us. We have told them we would be true to the cause and destroy the whole damnable evil. I can't tell you how our hearts sank, and how we were shocked to know that when, apparently, we had it within our grasp to clear the balance of our state, the opportunity has slipped. I hope you will not abandon the cause, that you will espouse it so loyally that you will get it next time, and make it just as strong as

Idaho has. In the meantime, we stand for temperance in all things.

This is the time for men to repent. You will discover that there are appetites and desires to conquer, and this life is the molding time; this is the plastic age, and the material well tempered; and when fashioned we become brittle and hard. It will be difficult for us to change the old vessel when it is once moulded. Let us see to it, while the material is pliable, we incorporate into our lives those precious truths that our bodies may be beautiful to look upon, and we will love them, that we will desire to receive them again, and that they will not be to us a hideous monument, but full of all goodness and beauty.

We are to "add to our temperance patience." Do you think that one though he has lived up to all these other requirements of the gospel, but, when mad rage strikes him, yields to the wiles of the evil one,—is a fit subject for the celestial kingdom of God? Do you suppose our Father in heaven will allow a scene like that in His presence? I tell you such a one will go outside, and stay there until he has acquired control of his temper, until he has mastered his viciousness. We must have patience with ourselves and patience with others, and not try to make everybody else measure up with our standard. We will discover there are those who will set us an example in some things, while we can set them an example in others.

"Add to your patience godliness." Godliness, we know, is cleanliness and purity, not only outside but inside.

"Add to godliness brotherly kindness and charity." If you want to know what true charity is, read what Paul says, "Charity vaunteth

not itself," "desireth no evil," and so forth.

O, my brethren and sisters, there is work yet for me and for you to do. I do not want to make it appear that it is not possible to accomplish all this. It is, and I want you to understand that not one single requirement that has been made is non-essential. The men or women who become candidates for celestial glory must come up to these requirements, or they will not get in. James said, "He that keepeth the whole law, and yet offendeth in one thing is guilty of breaking all." What did he mean? He did not mean that the man who broke only one commandment was in the same condition as the one who did not keep any, but that when he had kept all except one he was not able to attain celestial glory until he kept the other requirement. For instance, it is necessary that specific things be complied with in order to produce electricity, and if we neglect one particular item, do you suppose we will get electricity? No. We are as though we had not done anything so far as final results [light] is concerned; although we had done nine things required, and yet lack one. So I say to you that not one of the gospel requirements is non-essential. They are not given out of caprice of the mind of Jesus, they are eternal truths, just as eternal as the heavens are eternal, and as the law of gravitation is eternal; we must observe them if we will gain celestial glory.

Confucius said that those who know the truth are not as great as those who love it. I would like to paraphrase his words, and say that those who know the truth as we do are not as great as those of us who love it and obey it, for "he that

knoweth the Master's will and doeth it not shall be beaten with many stripes." I do not want the Latter-day Saints to lose their opportunity. Shame upon us Latter-day Saints if it can be said, truthfully, that in the Christian Scientist church a more beautiful spirit prevails than among the Latter-day Saints. While I recognize that the Christian Scientists make a hobby of this doctrine of brotherly love, it cannot and should not be said that there exists more brotherly love in that church than with the Latter-day Saints. Suppose the Seventh Day Adventists, who have copied from us the doctrines of the Word of Wisdom, should set us an example in the matter of abstaining from intoxicating liquors, tea, coffee and tobacco, shall we who have received these laws from the Almighty, long before our advent friends adopted them, submit to being outdone in the matter? If the doctrine of tithing is adopted by other churches, shame upon us, who have received the word of God upon this matter, and know it to be divine, if we shall allow them to outdo us. We shall have to live the Law of Enoch before we get into the celestial kingdom of God. You know, the Prophet Joseph stated that the law of tithing was a school master to bring us to live that higher law. I am sorry that many of the Latter-day Saints have not come up to the requirements of the school master. How shall we attain salvation except we can be honest. It is just as necessary that a man shall be absolutely honest as it is that he shall be baptized, to obtain the celestial kingdom of God.

My brethren and sisters, we are here reaping the reward of our former labors, and we are going

hereafter to reap the consequences of our lives and works here. We know, from the doctrines that we have received, that men and women have existed before coming into this life, for countless ages, and that we have been developing certain qualities, and the reason we are separated into great classes, as the Negro race and the other races on the earth, is not a matter of caprice. God did not take three beautiful children yesterday morning, and say to one, You go to the Negro woman, and to another one, You go to that Chinese mother, and to another, You go down to that beautiful Christian home. In my opinion, there were classes and races, and separation into different groups and conditions before we came to this world, and all are getting what they are entitled to receive here. But this is as far as we will travel together, for after this life, some will get a celestial glory, and some a terrestrial glory, and some a telestial, and we will no longer journey in a great class, or in a great company, made up of all classes. I believe that, while there will be classes in the spheres to which we will belong, we shall be grouped on separate planets. If we comply with all requirements we will be prepared to go into the highest places for further advancement, and that is celestial glory, and it is gained by obedience to celestial law. The celestial abode will be upon this redeemed earth, for God has declared that it will fulfill the purpose for which He has created it, and it will no longer need to have the light of the sun by day nor moon and stars by night, but will have power to emit its own light. It shall be the home of those who overcome, and who have kept the law, and

who have measured up to all the requirements.

Thank God, there is a chance for those who struggle and do the best they can; we come up and offer ourselves as candidates for admittance, and are found wanting, in a few things, there is a chance to become perfect. I tell you, we will have to examine ourselves, and we will be examined, and see if we are fit, and many will be turned back again and again until they do become perfect in all that God has required. Some of us may fail entirely, and will lift up our eyes in sorrow, in the terrestrial or telestial world, beholding the celestial world and not able to enter it. Where will these be? I think, perhaps on Jupiter, or some other planet, when this glorious orb shall shine as a resplendent sun. It may be that they will look up and say, Yes, I was born in that place; it was my privilege to stay there, but I have lost it. We will know then the full meaning of those words:

"Of all sad words of tongue or pen,
The saddest are these, It might have
been."

"I might have been there, and I am not!" O, my brethren and sisters, let us struggle that we may attain the celestial glory. But, we cannot get there by lip service. It is a life's business, and then a continuation of effort, and a continuation of struggle. But, O, it is worth it. It is worth ten thousand times more than has been required; and we would never cease our effort, if we once had the taste of that joy that belongs to those who come into the presence of God. I am willing to give my all of means, heart, mind, and sacrifice to attain it.

We teach the doctrine that "as God is man may become." Not that all men will become what He is, but *may* become; how may we? By obedience to these requirements. While men will grow in the telestial and terrestrial kingdoms, they never can attain the perfection, felicity, and development of those who enjoy the celestial glory. If we get into that glorious place, we have got to walk in the light as He is in the light. And after all we have done, it will still be by the grace of God that we enter, and we will then cry unto Him, and blessed are we, if His answer is, "Thou hast been faithful over a few things, I will make thee ruler over many." If He will only name my poor name, and say, "Of me thou hast not been ashamed, come into the joy of thy Lord," I shall have my heart satisfied, and feel repaid ten thousand times for all God has asked me to do.

God give us the strength to be more faithful six months from to-day than we are now, and to accomplish those things that He has required. Amen.

ELDER RICHARD W. YOUNG.

(President of Ensign Stake.)

My brethren and sisters, I should esteem myself and yourselves, my audience, very happy indeed if I might be able to address you under the impulse of that same power and spirit, and intelligence that so far has controlled and dominated this meeting. It is always a great pleasure to me, and no doubt to you and the Latter-day Saints as a whole, to have the privilege of attending these our annual and semi-annual conferences of the Church. In these great

assemblies are we permitted to listen to the testimonies and receive the benefit of the instructions, and to be roused by the enthusiasm of the brethren who so ably, and by appointment, preside over the destinies of this the Church of God. And not only is this privilege accorded us; but by reason of the fact that we come together in great numbers, fired with the same desires, entertaining the same belief, we receive a renewed enthusiasm and power, spirit and determination with reference to the gospel and our participation in the labors pertaining thereunto.

It is always a great pleasure to us, (I undertake to say behind the back of President Smith that which I would not say before his face)—it is always a great pleasure to us Latter-day Saints to have the privilege of listening to our matchless leader. We are great admirers, we who know President Smith, of his splendid intellect. We have sat many times under the potent influence of his oratory,—potent, in my humble judgment, by reason of his sincerity, by reason of his knowledge, by reason of his uncompromising faith, by reason of his mastery of the English language, by reason of his versatility of thought and idea. We have all listened time and again with the most unspeakable pleasure and the most immeasurable advantage and benefit to his sermons. This is one of the great privileges accorded us in attending these conferences. Not least among the privileges that we have on these occasions is listening to the powerful testimonies of the brethren who preside in the missions of the Church. They are filled with enthusiasm. Their knowledge of the Gospel has been kept bright by exercise. Their armor is not rusty.

We all learn from them and from the power and influence that accompanies their speaking of the great advantage that there is and would be to us to labor constantly in the work of God. If we would have that spirit which they enjoy, the spirit which we had when we labored as missionaries in the field, it is only necessary that we, like them, should devote our whole time and attention to the Gospel. Of course this is not possible to the great majority of us. But still we may conclude that we would receive a great accession of faith and of power by increasing our attention, and by multiplying our labors in the great cause of truth and righteousness.

It is my design to address you only for a very few minutes. Time would not permit that I should speak longer. I find my text in the words, or the idea at least (I cannot recall the precise words) of President Smith in his opening address this morning. The Latter-day Saints, he said, are a charitable people, filled with the desire to benefit and to save the world, and not to do the world injury. That is truly a characteristic of the Gospel of the Lord Jesus Christ. We could not claim that this is the Gospel of Jesus Christ, if it were not a gospel filled with love and characterized by charity. If ours were a doctrine of hatred, if ours were a doctrine inculcating the spirit of persecution, then we would not be walking in the footsteps of our great and illustrious Exemplar, the Son of Man. We thank God that the history of the Church, the history of the Latter-day Saints, is not marred by any sentiment or by any act of oppression. Thank God that throughout the history of the Latter-day Saints, there has been evidenced a love of mankind, a de-

sire to bless and to benefit and to save, rather than a disposition to oppress and to constrain those who are not of our faith. Oppression would be entirely inconsistent with our views respecting God, our relation to God and our relations to each other. We could not believe as we do, that in the beginning we existed with God; that we are in very fact the children of God; that we are literally brothers and sisters; that we will be saved, all of us, according to our faith and to our works. We could not believe, as has been pointed out, that those of us who might fall by the wayside, or falter in this world, will have an opportunity in the next world of accepting the truth, and of advancing on to salvation. We could not believe that every soul that has been born into the world may become eventually, through endeavor and the things accomplished, divine in his power and attributes,—I say we could not believe all these glorious and humane truths, and then persecute and spitefully use our fellow creatures in this world. It would be absolutely inconsistent in us to oppress those who fail to believe as we believe. They have within them, as we have, not only a divine origin but the spark of divine potentialities.

Thank God, we do not share the conception that has marked the ages of the past, and to a large extent reaches down to the present day, notwithstanding the evolution of religious belief in the past 100 years, that a large part of these sons and daughters of God have been foreordained to eternal destruction and damnation. I can well understand why those who entertain such perverted ideas of religion, who assert that we are foreordained, do what we may, to encounter the condemna-

tion of God and to suffer irretrievably throughout eternity, would be inclined to judge us without charity or consideration. It would seem to be quite natural for such believers to exclaim: "Inasmuch as God has foreordained the condemnation of this people, well then let them be damned." I say, thank God that such charity destroying views and delusive doctrines have no part in the faith of the Latter-day Saints. Looking upon all mankind, those not of our faith as well as those that have come within the fold, as being of the same fatherhood, as brothers and sisters, with the prospect of salvation ahead of them, we would be sadly illogical if we were not filled with love and with charity, and a desire to help.

And so, throughout the history of the Latter-day Saints, we have not been the persecutors; but rather the persecuted. We have not been the oppressors; we have been the oppressed. We have not been the libellers and the slanderers of our fellow men; we have suffered from those offenses. As it was in New York, so it was in Kirtland,—we were the persecuted. When we went into Missouri, where thousands of our members, owners of the soil, were dispossessed of their property, it was the same; and so when we were driven out of Nauvoo without offense upon our part. In this state, you may search the statutes from the time the state of Deseret was organized, before the creation of the Territory, and you will search in vain for one statute that ever discriminated in the least degree against those who were not of the faith of the Latter-day Saints. We who have lived in this state have seen men who have slandered the leaders of this people, who have said

and printed of them the most despicable things, who have accused them of unchastity, of dishonesty and of all of the crimes in the catalogue, we have seen those men live in peace in our midst and walk these streets absolutely without harm or molestation. And you know who have come from the west and the north, and from the east and the south, wherever our people have ever lived, that those who have charged these things against us and have done all manner of things to destroy us, you know that we have treated them charitably, that we have not sought to return evil for evil, but rather, following the example of Christ, that we have sought to return good for evil. I say I thank God that we are a charitable people. I thank God that we soon forget the offenses of people against us. We have elevated into the highest political positions in this state men who in other days have been among the most uncompromising of our opponents. In the charity of our hearts, we have forgotten all that they have done in the past. Thank God that we do not desire to injure others, but rather to bless them.

Now may God help us so to live that as a community and as individuals we may grow in grace and in the things of God, and be finally not only saved but exalted in His presence; which I ask in the name of Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

Ashamed that Utah is not yet a prohibition State—Church authorities advocate temperance, and desire prohibition.

The time is spent. It is not my purpose to detain you; but I desire

to say, in conclusion of these services, that I endorse the remarks that have been made here by our brethren, and trust that they will find an abiding place in the hearts of those assembled here. And I wish to say to Brother John W. Hart, that while I am very much chagrined, humiliated and ashamed of the condition that prevails in the State of Utah, not because the people so willed it, I am proud to know that the State of Idaho and the State of Colorado and the State of Arizona, and the States of Washington and Oregon, in this Rocky Mountain region and the Pacific Coast have set an example that is worthy to be followed. And just one more word. The remark has been made that whispering is being indulged in to some extent by some of the people to the effect, that the authorities of the Church of Jesus Christ of Latter-day Saints do not want prohibition, and I think I am in a position to say, that the authorities of the Church, the Presidency, and the Council of the Twelve, stand for temperance, and they do want such prohibition. Those who declare to the contrary, when they come to you, tell them that they speak that which is not true. And I think I know what I am talking about.

I do not wish to make any more remarks because the time is spent.

A selection, entitled, "A Perfect Day," was sung by a male chorus.

The Choir sang the anthem, "Grant us Peace," Ada Russell and Manasseh Smith rendering the duet.

Elder W. D. Kuhre pronounced the benediction.

OUTDOOR MEETING.

A meeting was held in front of the Bureau of Information, at 2 p. m. Elder George F. Richards presided, and the 17th Ward choir, conducted by James H. Neilson, furnished the music.

The Choir and congregation sang the hymn: "How firm a foundation," etc.

The opening prayer was offered by Elder Benjamin Goddard.

The Choir sang the hymn, "Jesus, I my cross have taken," Bessie S. Rex rendered the solo part.

ELDER GEORGE F. RICHARDS.

Faith of Saints manifest by very large attendance at Conference—Vital importance of religion—Compliance with Gospel ordinances repugnant to the worldly—All the truth of all religions embraced in "Mormonism"—God's mercy and justice evidenced in plan of salvation for the dead.

My dear brethren, sisters, and friends,—we regret exceedingly that we have not a building sufficiently large to house all of the people who have come up to this Temple Block today to worship the Lord, and that so many have to stand during our service. I do believe, though, if we will try and concentrate our minds upon the things of God and His kingdom, having a desire to worship Him in spirit and in truth, that we will be able to stand the fatigue; and, through our faith, receive from the Lord that which will encourage and comfort us, and build us up in our faith.

The large Tabernacle is filled to overflowing; perhaps ten thousand people are assembled there. The Assembly Hall is filled to overflowing; perhaps between two and three

thousand people there, and, as you can see, a large concourse of people here. It all reflects credit upon the Latter-day Saints, and interest on their part in the work of the Lord. Those who had the privilege of attending the opening session of our conference this morning, held in the large Tabernacle, and heard what President Joseph F. Smith had to impart by way of instruction, and report of conditions, will surely have no doubt in their minds as to the development of this great work, its growth and progress in the earth.

I have great joy and satisfaction, my brethren and sisters, in my religion, my membership in this the Church of Jesus Christ of Latter-day Saints, having the assurance that this work is the work of God, the power of God unto happiness and joy in this life, salvation and eternal life in the world to come. The principles and ordinances of the Gospel, which we have embraced as Latter-day Saints, are amply sustained by the scriptures. Those who have made an investigation, unbiased and thorough, will be convinced of this fact.

There is a great satisfaction in being right. There is great disappointment in having been wrong upon any question; and the more important the question, the greater the satisfaction or the disappointment, as the case may be. There is, my friends, no question of greater moment to the children of men than religion, the plan which God has instituted for the salvation of His children. I am thoroughly convinced that the time will come when all the problems of religion will be unraveled, and when that day comes, great will be the comfort of those who have been right, and great indeed will be the discomfiture of

those who have been wrong upon this important question.

When God placed man upon the earth and shut him out from His presence, and required him to live by faith, He did not leave him without evidences of the existence, the power, and the love of God. Those evidences are so many, and so potent that those who reject God and His existence are excluded from those who will receive salvation in His kingdom. "He that cometh to God must believe that He is" (Heb. 11:6).

There is a class of people in the world, and they are very numerous, who are willing to accept God according to their own conception of Him, His existence, and of the immortality of the soul of man, who are not willing to accept of certain principles and ordinances of the Gospel necessary for their salvation, such as repentance from sin, the necessity for it as a condition of salvation, baptism by immersion in water for the remission of sins, the laying on of hands for the gift of the Holy Ghost—these and other ordinances, and the necessity for their being administered by one whose authority God recognizes. When the time comes when all things will be understood, if it shall prove true as the scriptures teach and as we believe, that these principles and ordinances, as well as faith in God the Eternal Father, and in His Son, Jesus Christ, are necessary to salvation, how much better off will we be who have accepted these great truths than those who have rejected them; and if it were possible to be otherwise than true, would we not still be as well off as they, and if true we would be infinitely better off, we would have the satisfaction of hav-

ing been right upon this great question.

At any rate, we, as Latter-day Saints are on the sure side, as we have all that others accept of truth and many more truths, principles, and ordinances than they have. Indeed, this work which we have espoused, commonly known as "Mormonism," embraces all truth and all good. There is no truth or good that is not included in our religion, and there is nothing but truth and good included in it; and these facts will be known to the world of mankind in time, if not at the present.

If it shall prove true, my friends, as the scriptures teach and as we believe, that the Gospel is the plan which the Lord instituted from the foundation of the world, by which men can be saved in His kingdom and presence, and there is no other plan, and that it is the plan by which all men are to be judged, and that justice demands that it be taught to the dead as well as to the living, and that the ordinances which are necessary for the living are also necessary for the dead, what a satisfaction it will be when these things are known generally to those who have accepted of them. On the other hand, what a great disappointment it will be to those who have rejected, and how much better off we will be who have built temples and maintained them at such cost, who have procured at great cost and effort the genealogies of our dead, and have gone into the temples of the Lord and performed these ordinances for them! I say, what a satisfaction it will be to us, and what a disappointment it will be to those who have rejected these principles.

If it shall prove true, as we believe, and as the scriptures plainly teach, that a worthy man and woman

joined together as husband and wife, under solemn covenant for time and for all eternity, that union solemnized in the Temple of the Lord as He has directed, by the authority which he has delegated to men, and those relationships maintained and recognized in the life beyond, and that they shall have eternal increase in the kingdom of God,—and that all other unions will not be so recognized,—what a satisfaction it will be to those who have accepted this divine truth, this great hope, and have yielded obedience unto it, and have been true and faithful in the keeping of their covenants! On the other hand, what a great disappointment it will be to those who have rejected these scriptural and divine truths!

My brethren, sisters, and friends, we find that the Latter-day Saints are on the safe side of this great question from any angle that we may view it. Is it then to be wondered that when men come among us, and women too, proselyting, that they do not convert the Latter-day Saints to their faith, their creeds and denominations? Is it a wonder that our missionaries who have been in the field by thousands, yes hundreds of thousands, at different times, have not been converted in the world by men who have been schooled for the ministry? Is it a wonder that hundreds of thousands of men and women in the world, honest and conscientious, have yielded obedience unto these principles, forsaking all that their former faith, or creeds, had to offer to them? Or is it a wonder that there are today, as there are, thousands of men and women who have come among us, not for religion's sake, many of whom, by investigation of these truths, have become converted, convinced, and

have turned away from their former faith, and adopted the true faith, the Gospel of the Lord Jesus Christ? I say it is no wonder. The promise is that the truth shall be understood by the true individual, he whose heart is true before God, if he will seek with honest heart and purpose to know the truth, shall find it. "Seek and ye shall find." By yielding obedience unto the commandments and the requirements of the Gospel, following the dictates of his conscience, he may obtain eternal life, and through obedience and faithfulness, he may know while yet in life, that his course is approved of the Lord, and that it will bring to him a reward of eternal life.

I bear you my testimony, as a witness for the Lord this day, that I do know that these are the truths of God, that this Gospel is indeed the power of God unto salvation, and exaltation, unto all who will obey faithfully its precepts, and there is no other plan instituted by the Gods for the salvation of the children of men: in the name of Jesus Christ. Amen.

The choir sang the hymn, "True to the faith."

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

My brethren and sisters, I rejoice in having the privilege of mingling with you in this General Conference of the Church. I enjoyed, beyond measure, the instructions and the spirit of our morning session, and the words of President Smith wherein he said that the members of the Church of Jesus Christ of Latter-day Saints are at peace with themselves, and there was no spirit of contention one with another

within the Church. We have no power over the world except by the power of love, and we have no right to operate in any other way than in the spirit of love and kindness, the spirit of long suffering, and of gentleness toward our fellow men, for that is the Spirit of the Redeemer, our Lord and Master.

I was touched with his counsel, too, and I reflected on what we find recorded concerning the counsels of Adam, when before he left this earth, he called his sons and grandsons, and all the generations that lived in his day, around him and gave them information concerning the things that he knew of God his Father. The knowledge that Adam possessed concerning his Father was handed down to his sons, his grandsons, and great-grandsons, and possibly many other generations. Those who lived in the days of Adam were acquainted with their fore-fathers, and possibly lived in the presence of many generations, and a knowledge of God was understood by them, and many of them kept the commandments of the Lord.

From time to time, during the days of the prophets of old, the Lord revealed Himself unto His children, and His attributes and His loving kindness were known among the children of men. On one occasion, when He was about to destroy the cities of the plains, we are told that one of the prophets pleaded with Him not to do so, asking for the privilege of going and gathering out those who were honest, saying if he could find fifty righteous, would He spare the cities, and later if He would spare the cities even if he found but ten righteous. And the Lord said His mercy would be extended toward

them providing he could find these few righteous. In the days of Noah the Lord's patience and long-suffering toward the wicked lasted one hundred and twenty years, even after He gave the revelation to Noah to build an ark. The knowledge of our Heavenly Father was handed down by the prophets of the Lord from generation to generation until the coming of His Son, Jesus, into the earth, Jesus became a revelation of His Father to the children of men, through all time thereafter. Divine mercy was shown by the Almighty through His Son coming and ministering among men in the flesh, showing by His works among them, by His gentleness, kindness and long-suffering that the Father loves His earthly children.

I rejoice in the spirit that was proclaimed this morning is possessed by the Latter-day Saints; that their mission in the earth is one of peace, and the proclamation of peace even with the olive branch. All men must hear the Gospel of peace, and be judged thereby; not only hear the sound, but have in their hearts a knowledge of God, our Father, and comprehend His love toward the children of men. Latter-day Saints believe that very few men in the earth can commit the unpardonable sin, because they do not have knowledge enough concerning God. The sin for which there is no forgiveness is the sin against light and knowledge. Men and women throughout the world, tens of thousands who now take sides against the Latter-day Saints, do so because they have no knowledge concerning that which has been revealed to us from the heavens. If they knew as we know, concerning the revelations of God our Father, they might be just as valiant for the truth, and

just as zealous in proclaiming it as the Latter-day Saints themselves are.

I rejoice to be associated with the young men and young women of Zion, your sons and daughters, who have been sent into the world with the olive branch of peace, to make friends with the world, to win their hearts in every way that is right, that thereby we may teach them the great things that our Father has revealed in this day and time. After the crucifixion of the Savior and the putting to death of the prophets of the Lord, and the true knowledge of God having departed from the earth, He has been merciful in these the last days in restoring anew the Gospel of Jesus; not only restoring the Gospel, but revealing His own character, and the character of His Son to the children of men. All the knowledge given to Adam, Abraham, Moses and the prophets of old, has been renewed in this day, through the coming of the Father and of the Son. It has been given to the Latter-day Saints to proclaim to the world that God lives, that Jesus Christ is His Son, and that the love of God shall yet cover the earth as the waters cover the mighty deep. The knowledge of God shall spread upon the earth until every man who is seeking the truth may have the privilege of hearing and obeying it, working out salvation for themselves, and for their fathers and mothers who have gone before, and transmitting that knowledge to their posterity.

I rejoice, my brethren and sisters, in the gathering of the Latter-day Saints, in these semi-annual conferences, and the quarterly conferences, and ward conferences. I believe the day will speedily come when there will be some other feat-

ures connected with the Latter-day Saints gathering together, that used to be among the Saints of old. We make records of our dead ancestors, and transmit them to our posterity; and I believe we will incorporate into our associations the spirit that was in the hearts of the prophets of old, and record the stories of our fathers, grandfathers and great-grand-fathers for the benefit of our children, that they may transmit it to the generations that follow. As I have already stated, Adam transmitted the knowledge of God to his posterity, and taught them all things concerning the purposes of God. In like manner, I believe we should teach our children the history of our parents and grandparents, and all relatives in whose presence we have lived; and also teach them to transmit the same to their children, that the knowledge of our fathers may go to our descendants by word of mouth as well as by record. The Latter-day Saints have received a revelation from God, in this day, which is in harmony with the revelations that were given to Adam and the prophets of old, that God is our Father, that Jesus Christ is His Son, the only begotten of the Father in the flesh.

To the Latter-day Saints has been given an understanding of the knowledge concerning God that was imparted to Adam. We are living in the dispensation in which this knowledge has again been revealed; and I believe that we should transmit this important information to our children. God has been merciful and kind to us. It is a wonderful thing to have sounded in our ears, by the very men who stood in the presence of God the Father and His Son Jesus Christ, that we are His children, that God is in very

deed our Heavenly Father, and Jesus is our Elder Brother. The world does not believe this, and scientific men, men of great worldly learning, have spent their lives in trying to prove some other way to account for the existence of man in the earth.

I am glad, my brethren and sisters, that I know my father was a good man, and my grandfather likewise. I am acquainted with some of their attributes and virtues, and some of the things they tried to do in the world. I know something also concerning my ancestors beyond my grandfather, and what good things they tried to attain in life. That information ought to be transmitted, I think, to my children. A record of all the virtues of our forefathers should be transmitted to the children of men who now live and will live hereafter in the earth, that the good influence thereof might be passed on until the time when Jesus shall come to reign among His children here upon the earth, and dwell with the men and women who have worked for the building up of the kingdom of God. A doctrine that has been revealed in this day is that works should accompany the faith of the Latter-day Saints; not preaching, only, but building houses of worship, and temples; gathering genealogies, and histories. Seek and find all that we can concerning those who have gone before, and transmit all that is of value to our children, that they may do the work that our Heavenly Father has declared should be done in this day.

I rejoice in the spiritual growth of the young men and young women who have been sent to the Northern States Mission. I rejoice when a testimony of the Lord comes to them.

in defending the faith, and greater love for the work of God comes into their hearts, and that the doctrine of peace, preached this morning, takes possession of them. If I ask them concerning the city where they labor, they can tell you there are many honest-hearted people in it, good men and good women, and they do not wish to be taken away from these cities, at least they do not want the judgment of the Lord to come upon them: they would plead with the Lord for the privilege that the city be saved. They desire to gather out the honest in heart, and teach them that God our Father, in this day has revealed again concerning His character and the character of His Son, and has restored the Gospel with all the power that has ever been given to men in the earth for the winning of the souls of men, and for teaching men who they are, and what they are in the world for, and why they have been placed upon the earth in this day and time.

It is a glorious thing, my brethren and sisters, to have a knowledge in your heart that God lives, that Jesus is the Christ, and that our Father has been merciful to us in this day in restoring the plan whereby we might be saved in His kingdom. I know this Gospel is true. I know that Joseph Smith was a prophet of God. I know that Joseph F. Smith is a prophet of God, and that he has influence over the hearts of men and women to lift them up and make them better in this life; and their righteous lives gives them a better chance of salvation in the life to come. I am only one of hundreds of young men who have been touched by the lives of the men who stand at the head of this Church, in whose hearts dwells the love of God

and the love of their fellow men. That influence is not confined either to the President of the Church, and the Twelve Apostles, but is possessed also by Stake Presidents and Bishops, and is in the hearts of all the men and women who have a testimony of God, and are striving to keep His commandments.

May the God of heaven help us to defend the faith, to magnify the name of God through all our days, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead," so said Isaiah to ancient Israel. Today (Easter Sunday), throughout all Christendom, people who believe in the Lord Jesus Christ are giving evidence, by worship and by offerings and gifts, that they believe the words of Isaiah. It was not always so, and so far as that is concerned, it is but true in a limited sense today, for of the 350,000,000 of so-called Christians, against 1,500,000,000 of people in the world, there are many of the Christians who do not accept as a fact the teachings of the Bible that Christ did arise, and that the dead shall come again from the tomb as foretold by Isaiah and by the prophets who followed after him.

As well said by Elder Richards, anyone who has studied the providences of God from time immemorial must be struck with the evident love, mercy, charity and provident kindness that He has exercised

toward His children, for though Adam fell and brought upon himself and his children endless sleep in the grave, God suffered men not to die, until they had been sufficiently instructed in the plan of life and salvation, to know that they might live again. An angel was sent who instructed Adam not only in the principle of faith in God and repentance from wrong doing, but in the ordinance of baptism, and took him and laid him beneath the watery element, that he too should be born anew from the grave of waters and thus evidence faith in Christ, typified by the Lamb, that he was instructed to offer as a sacrifice to teach all his children in a concrete manner the fact that Christ, the Lamb of God, in the meridian of time should be offered up as a sacrifice that men should not sleep eternally in the dust. So Adam was baptized, and he taught these principles of saving grace unto his children and his children's children for nearly a thousand years of mortal reckoning.

Not only did God manifest Himself to Adam and the ancient patriarchs—to Noah, who builded the ark, and to his sons, and their immediate descendants, but when Israel had become a nation of serfs in bondage in Egypt, He spoke unto them by the mouth of Aaron, as well as by that of Moses; and not only to Israel did He make His call to repentance, but unto the Egyptians as well. For mark you, not one of the wondrous miracles performed in Egypt but what was a direct rebuke to the Egyptian gods.

The insignia of power in Egypt was the sacred snake, two entwined which made the crown of the Pharaohs of Upper and Lower Egypt. The rod of Aaron, cast upon

the ground in the symbol of that power, overcame the snake of the Egyptian, and in that little thing, showed the power of the Hebrew God to be greater than that of the magicians of the Egyptian king.

The River Nile, the Father of Waters, the healer of the sick, worshiped by the Egyptians as the bringer of seed time and harvest—for in flood time it spread its waters out over the great valley of the Nile, making it the granary of the ancient world—this river became flooded with the red waters from the mountains, until it became like as blood and was a thing of disgust unto the people. It nauseated where once it had pleased, and sickened, they turned away from that which once they had bowed down to in devotion, unto which they had offered virgins as sacrifice—and felt again that the wrath of the Hebrew God made manifest His omnipotence over theirs of the Nile.

Its inundation brought with it, doubtless, the plague of frogs. The frog, in Egypt was a sacred creature, and he who inadvertently should tread upon one and kill it, was himself to suffer the penalty of death. Now this great plague came upon the land, as foretold by Moses, until it crowded into their homes, into their bedrooms, and even into the kneading troughs. Sickened again, and in disgust, the Egyptian turned away from the loathsome creature, and was robbed again of a god that he had worshiped.

So with the plague of lice and flies—for one of their most sacred goddesses was supposed to keep these things out of the land of Egypt—but they crept in upon them, into sanctuaries of their temples, even the holy of holies, and the priestly robes of the initiated priesthood,

were all defiled by these loathsome things, until again they were disgusted with their gods and felt how impotent they were when arrayed against the power of Israel's God; and so on, from step to step, the hail, the thunders and the lightnings which are so infrequent in that land, so much so that it is said "in Egypt it never rains," came upon them and destroyed their crops. Murrain came upon the beasts of the field and destroyed doubtless the great bull Ammon that they worshiped in the temple of Heliopolis.

The great god Ra, the sun, that painted the flowers and ripened the harvest, that secured them in warmth, was put out in the midst of darkness, that men could feel, and made a night of three days in which there could be no light made, and so this god in turn, was made to bow to the power of Israel's God.

By this time, the Egyptians were ready to let Israel go, but Pharaoh hardened his heart again. His possessions had not diminished so much. His servants had kept from him the dread things that had come to the common people; and so he still held out for the power of the Egyptian god against that of Israel. Then the warning was sent unto him—for he had refused longer to look upon the face of Moses—that the destroying angel should pass through the land, and that the first-born of every creature, both of man and beast should be destroyed except where they exercised faith in the blood of the Lamb, and typified it as it had been in Eden's garden by the sacrifice that was to be made, and their door-posts and the lintels thereof were to be sprinkled with blood of the sacrificial lamb. That night, we understand, a scourge passed over Egypt, and none es-

caped except those who were faithful and did as ordered by Moses. In the house of Pharaoh was lifted the voice of mourning, for his first-born was stricken down with the dread malady, and so their great god Osiris, the last and final one, the arbiter of their fates, the one who gave life to the world, was put to naught and shamed by the power of the Hebrew God.

And so by these miracles testimony was given to ancient Egypt, that they too might repent and not be cut off until they had been sufficiently instructed in the way of truth. And when Moses, having divided the waters of the Red Sea, and carried his people through victoriously to the nether side thereof, to the plains of Arabia, when he sought out his father-in-law, Jethro, and announced unto him all that God had done in Egypt, the old priest, who had given to Moses his priesthood and instructed him in the ways of righteousness, lifted up his voice and his eyes unto the heavens, and said, "Now I know that the Lord is greater than all—for in the thing wherein they dealt proudly—He was above them."

And so the Lord, by His beneficence and love hath taught to all men as they would receive light and instruction, the fact of His redemption—the truths of His Gospel.

It was a hard thing to understand that men might live again—they who were laid away in their tomb—that their bodies, revived, renewed and immortalized, should come forth to eternal life, to immortality and everlasting youth; but Isaiah knew it, and declared it unto Israel as I have quoted; and the major prophets after him bear that same testimony.

The Lamb of God Himself de-

clared when he was upon the earth, "I am the resurrection and the life: he who believeth on me, though he were dead, yet shall he live;" and said, "If I be lifted up, I shall draw all men unto me;" and declared that not only should the living hear His voice, but they who were dead and in their graves should hear the voice of the Son of God and live."

The testimony of the ancient fathers of the Church, as well as the Scripture, bear witness that Christ, before He arose from the grave and broke the shackles of death, went into the prison house and preached to the spirits which were in prison—and for this reason, says Peter, "that they might be judged according to men in the flesh"—by the same law, by the same ordinances, by the same constraints, the same reasoning that men are judged today: faith in God, repentance from sin, baptism by immersion, and the laying on of hands for the gift of the Holy Ghost—for these were the principles of the Gospel that Christ and His apostles taught to men, by which He founded the Church, setting at the head first Apostles, Prophets, etc.—and being "judged according to men in the flesh," as you and I shall be judged, being in the spirit world they should "live according to God in the spirit."

We have been told, and we have read, of the miraculous resurrection of the Christ, of His recovery from death, and the bringing out of His body from the tomb, that He walked and talked with men, ate with them, and taught them for a season of several weeks relative to His plan and their labors for bringing to pass the salvation of the souls of men. I know that hard-headed men are loath to accept the fact that we can live again; and yet, if this be not true, we stand as a contradiction of

all of nature's creation. We are a paradox, yea, more than a paradox, an anomaly; for God has set in our hearts alone, so far as we can determine, the longing, the desire, the yearning after immortality and eternal life. We understand that there is nothing meaningless, nothing vain or waste in the emotions of living creatures: that they shall meet their complement here or hereafter.

We build, we suffer, and we sacrifice for things that within and of themselves of necessity, because of mortality, can never be attained unto in mortal life. Life were vain, in fact, "if in this life only we have hope," for the deepest things that stir our souls, that which appeals to us most, has to do with the future, with the eternal association with one another, in the family relationship, in the presence of God and His Christ, who was the first fruit of them who slept, and in whose image and likeness, John tells us, we shall be when He comes again, for the grave and death and hell shall give up the dead in them, and they shall come forth in the same type as the Master did.

Men believed in spirits anciently, and they believe in them today, and when the Master stood before His disciples, "they were affrighted," saith the scriptures, for they thought it was His Spirit, but He called unto them and said, "Handle me, and see that a spirit hath not flesh and bones as you see me have." And still they were afraid, and so He asked if they had anything to eat, and they gave to Him an honeycomb and fish, and He ate in their presence. A week later, on the Lord's day, when He appeared unto them again, and the doubtful one, Thomas, who had heard the testimony of his brethren and of the women who had seen the

Christ and conversed with Him, did not believe that testimony, but said, "ye have seen a spirit," and contended with them, that he would not believe unless he could thrust his hand into His side and feel the prints of the nails in the hands and feet of the Master, and would not believe that He had recovered His body from the dead—the Master appeared before him and said, "Reach hither thy hand and thrust it into my side and be not faithless but believing," and Thomas, convinced in his soul, cried out, "My Lord, and my God;" and the Master upbraided him gently because he had needed such a testimony to believe, because he would not accept the word of his brethren nor their testimony. He said, "Thomas, because thou hast seen me, thou hast believed: blessed are they who have not seen and yet have believed."

And that is the touch-stone of virtue with the Christian today. Does he walk by faith? Is he willing to accept the words of the witnesses of the Christ and the words of the Master, and not desire to handle and see for himself as did Thomas? For I want to tell you that when a man *has* to do a thing, there is no virtue in it. But when he chooses to, when he exercises faith and confidence, then there is virtue and righteousness in it.

I said if there be no immortality, we stand as a contradiction to the rules of nature, an anomaly in her handiwork, for when we look forth upon her creations, they all answer the end thereof in this life, except man. We need not deal with the vegetable field, but when we come to animate things, to the birds of the air and the fishes of the deep, and the beasts and the creeping things of the field—they have no thought of

the morrow, no care and no heed. Divine providence cares for them, brings a complement of their lives to them. Some will tell us it is intuition that guides them so unerringly in the pursuit of that which prolongs their lives and enables them to perpetuate their species in the earth, and others would have us believe it is habit; but those who walk by faith see behind it all a divine will that directs all of the energies of nature and all of her creatures, to the end that His name shall be honored and glorified, and that His purposes relative to His creatures shall be fulfilled, and that they aside from man, and man too, shall come to a fullness of joy.

But with the creatures beneath men, they have not their own will, they answer the ends of the divine will. But when it comes to us, God hath given us our free agency to choose and to act for self. We gloried in this before the worlds were. It is one of the greatest benefactions that we have in this life, because by it and with it men can develop the divine which is within them and come into a full fruition of godliness.

I said that beasts have no thought of the morrow, and no heed, except as instinct or divine love may guide them to provide for their morrow or for themselves; but when it comes to man, he has the capability of worship, of paying homage and devotion that the beast has not; and this of itself, according to the rules of nature, demands a complement in a being to worship, in someone to pay homage to and a creature that arouses our devotion, and to whom we can prove ourselves devoted; and so this, of itself, makes God a necessity, for men to come into full complement of his God-given at-

tributes and powers. Man alone has the power of conceiving of a heaven, of a hereafter, and it is with all men, from the most illustrious in the halls of learning, to the pagan of the darkest continent and to the Indian of our own loved country in his most remote and ignorant state. They dream—these latter—of their “happy hunting grounds,” of a place where they shall be provided for, where gaunt famine and sickness are unknown, with a larder never empty, and where men dwell as brothers and friends.

The Christian dreams of a place where he shall worship God and look upon His face, where there shall be anthems of hallelujahs sung forever. And the Latter-day Saint looks for the place where he shall build, as he began to build in this life for an eternal home, for the family relationship, for father and for mother, for wife and husband, for parents and children, to associate together until they shall come into a fullness of all that their fond hearts have desired and their minds have conceived of; and it shall be an endless home of eternal progression in the presence of the Christ and with the Father, who is God over all. The capabilities which man has are divine, and they only lack time and opportunity for expression in complete development to become like the Father, whose children we are.

With Him and in His presence, in the eons of years yet to come, we shall come into a fulness of divinity, and build yet other mansions for our Father, thus adding to His glory as we add to the glory and perpetuity of our own homes and families.

None but men can conceive of this, and when he has once conceived of it, and then is told that this probation is the end of life, and

this is the end of progression, when death shall claim us and shall still the voice and shut down the eyes and make pulseless the hand—how vain is life, and how vain the imaginations and sacrifices of man! But how exalting the other thought! What an incentive to correct living and to proper thinking for men to believe that they can strike hands with the Infinite. One can become like Him and have and hold the family relationship forever and ever without end of years, that God loved them from before the beginning until after the ending of this life, and that this bringeth a fullness of joy—to have the body and the spirit inseparably connected, the body by which we receive so many of our impressions in this life, by which we have manifested ourselves to our fellows, by which we have learned the sweets of life as well as the bitter things, by which we have achieved success, in which we have been chastened by adversity and sorrow, through which we have learned what it is to be cared for and to be loved, that we in turn might be compassionate and loving to others, and that the full development of our capabilities and talents must come and be with and through this vehicle that our Father hath clothed our spirits with, and that with this body we shall come into not only that which I have intimated, but untold, which the mind of man here, finite, cannot conceive of!

Would not life then be vain in conceiving these things and having these powers of conception, these beliefs, these longings and yearnings, and have them go unanswered? After we have sacrificed for them, loved them, and loved those who have labored for them, would not life be vain? Would we not be a

contradiction to the law of nature if there be nothing of life save this little span of existence, of mortality? And so today, in the light of modern revelation, in the light of what the scientist has unfolded, though as yet he has not demonstrated it in his laboratory—yet so nearly that our greatest thinkers today,—Stead and Lodge, who are dead, and Currie and Crooks, Myers and Funk and others alive, have announced the fact that there is an immortal soul, and that it is not impossible even scientifically, to demonstrate sufficiently to prove to the seeking mind and the faithful heart that Christ arose from the dead;—so shall the bodies of men again live and be “energized” and be made immortal.

I thank them for this testimony, because there are some who will not accept in faith, as I have said, nor as did Thomas, anything that is not demonstrated coldly before them; but in the light of these things, and of modern revelation, I say again, as Isaiah said, unto you, and as this Sabbath day, the Easter Sunday, should bear witness to all men,—“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and thy earth shall cast out the dead.” Amen.

A quartet, consisting of James H. Neilson, Hyrum J. Christiansen, Harold Langton and Aner Hansen sang the hymn, “O, give me back my Prophet Dear.”

ELDER J. GOLDEN KIMBALL.
(Of the First Council of Seventy.)

To speak to people in the open is new to me, but there is something about it I like, and that is, if you don't care for what I say, you can return home! (Laughter.)

I am trying to take the hopeful, optimistic view of things. I am a man among men who are looking into the future. I have hope of the future, and I am trying not to be afraid of it. I am burning all my bridges behind me, so that I cannot go backward, I hope that my course will be onward and that I will look upward, that I will look out and forward, not backward. I am trying to be optimistic, and I am having quite a time of it. I cannot work myself up quite as well as the man who fell from a twenty-story building, and as he passed a window of the tenth story, a drummer in the room, said to his wife: “Gee, that fellow is optimistic.” His wife said, “What do you mean?” “Why, as the fellow passed the window, he said: ‘I'm all right yet.’” (Laughter.)

Now, brethren, I read in Scripture, “He that is the greatest, shall be a servant.” Some think that means he that is greatest in the kingdom of God must be a valet, or a butler, or a hostler. I do not believe in that doctrine, at all; I think it means that he that is greatest in the kingdom of God must give service, be willing to sacrifice. He that is greatest must be a Joseph Smith, a Brigham Young—and I am not afraid to say, a Heber C. Kimball.

What I want to talk about are real things, not something that I do not know anything about. When I get through, I will have told you something I know, so that you can go home and think about it. I am going to talk about things that have happened since I was born, not something that happened eighteen hundred years ago, or that will happen hundreds of years in the future.

When President Brigham Young came, with the pioneers, he was sick, and prostrated in the wagon in

which he was riding, he rose and saw this valley, and said: "This is the place: drive on!" He did not preach for an hour over it. When he came upon the ground where this Temple now stands, he dropped his cane, and said: "Here we will build a Temple to our God." They got busy, they prayed about it, they fasted, and then they built it. It took them 40 years. When I think about that building, every stone in it is a sermon to me. It tells of suffering, it tells of sacrifice, it preaches—every rock in it, preaches a discourse. When it was dedicated, it seemed to me that it was the greatest sermon that has ever been preached since the Sermon on the Mount. When I go up on the Capitol Hill, and see that great building, a great pile of granite, etc., that will cost two million and a half; there is not a stone in it that whispers! It is speechless. It does not tell of suffering or of faith. Any man who will come to the Bureau of Information and listen to the guides will learn that every window, every steeple, everything about the Temple speaks of the things of God, and gives evidence of the faith of the people who built it.

When I see this monument here, (indicating the Sea-Gull Monument standing on the Temple Grounds), I notice that many of you men pass it by as if it told no story. When I think of that monument, it tells me of suffering, it tells me of a people that were about to be destroyed by famine: it tells me of crickets that were destroying and eating up everything. The people prayed, they fasted, and they got busy, every man, woman, and child killed crickets. But they could not kill them all, so God came in and helped them, He sent the gulls, and they ate

the crickets, and the people were saved.

That Tabernacle preaches the same kind of sermon. I helped haul sand for it, when I was a boy. Every Saturday we had to haul sand, and that is how I learned something about these things. You see this wall surrounding this block—do you think we built it to keep the Indians out? I want to tell you we built it to give employment; and when people were out of work, and hungry, we found something for them to do. If we could not find anything else to do, we built walls. That is what you want to do now—give service—give work.

When Christ gathered the people together, they were hungry, and then their Master fed them, and after they were filled He gave them the Bread of Life, fed them, and then told them the truth. If people are out of employment, you find something for them to do, and then bless them.

Think of what this people have done; not what they have preached, but what they have accomplished, and what they have suffered. I desire to say to you Seventies, get ready, and after a while we will sing the hymn, "Hark, Listen to the Trumpeters! They Sound for Volunteers." Now, we will not say to you what the Savior said to the young man, "Sell whatsoever thou hast and give to the poor, and take up the cross and follow the Master and I will give you the greatest of all gifts that God has ever given His children, which is Eternal Life," all we ask you to do is to give whatsoever you have to your family, and pick up your valise and go on a mission. Do you want eternal life? Almost everybody here would be awfully keen for it, if it did not cost

anything. We would accept the whole world if it did not cost anything; I would be willing to take half of it myself. (Laughter.)

The greatest of all gifts is "Eternal Life," but we have to pay for it, just like our fathers and mothers did. We will have to pay for it with service, and with sacrifice; as there can be no blessings obtained without sacrifice. I know what is the matter. We think more of automobiles, we think more of oriental rugs, and hundred-dollar gowns than we do of salvation. I know you have faith, many of you, and now we want to begin to get hold with both hands and make this fight for the Lord. I prophesy that hundreds of you, thousands of you, will go into the world on missions.

Now, my brethren every man who holds the holy Melchisedek Priesthood, and is a Special Witness for God, should get ready for a mission. Begin to pay your debts, and train your family, and get them so that they will be glad to have you go. Stop writing letters to the First Council making a lot of excuses, that your wife is sick, that you are in debt, or that you are sick. What is faith for? Who is the Great Physician? Why don't I get well? Because I haven't faith enough. I

am trying to hurry up and get well so that I can go.

You must look into the future; this world belongs to the visionary men. Brigham Young had a vision. He said that this city would reach to the point of the mountain south, and I am a witness that it will come true. People did not believe it. Joseph Smith had a vision, a revelation that we would "come to the Rocky Mountains and build great cities, and become a mighty people." We have started to fulfill that prophecy.

Now, brethren and sisters, we have Prophets, we have Apostles, we have the gifts and the blessings. You Seventies must go out and heal the sick: you must go out and comfort the desolate, and you must go to the nations of the world, after this war is over—it cannot last forever. You Seventies will go—this prophecy will come true, otherwise we will make High Priests of you and ordain other Seventies who will go. The Lord bless you. Amen.

The Choir sang the anthem, "Awake my Soul," Geneva Harris and H. J. Christiansen sang the duet.

Benediction was pronounced by Elder Wm. J. Robinson.

SECOND DAY.

Conference was resumed, in the Tabernacle, at 10 a. m., Monday April 5th; President Joseph F. Smith presiding.

The congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder C. F. Middleton.

The congregation sang the hymn:

Come, come, ye Saints
No toil nor labor fear,
But with joy wend your way;
Though hard to you
This journey may appear,
Grace shall be as your day.

ELDER HEBER J. GRANT.

Prevalence of Gospel testimony among the Saints.—Joy accompanying testimony bearing.—Righteous living essential to salvation.—Apostasy of men highly favored of God.

I rejoice exceedingly in having this another opportunity of meeting in general conference. I have enjoyed very much indeed all that has been said thus far during our conference, and I humbly pray that the same good spirit which has characterized the remarks that have been made by those who have preceded me, may be given me. I do desire most earnestly that what I say may encourage and bless the Latter-day Saints, and that it may be in harmony with what has been

said by those who have preceded me.

I rejoice in the gospel of Jesus Christ. I rejoice in my association with the Latter-day Saints, and the privileges which have come to me in mingling with the people, and in learning of their feelings, of their devotion, of their love of God and for this work in which we are engaged. I rejoice in the abiding testimony of the divinity of the mission of our Lord and Master, Jesus Christ, which is to be found among the people. The Latter-day Saints know that Jesus was in very deed the Redeemer of the world. They have a positive knowledge that Joseph Smith was chosen of God, and that he was the instrument in the hands of the Lord in establishing again on the earth the plan of life and salvation. They know that he was a true prophet of God; they have no doubt regarding the divinity of his mission. The men who stand at the head of the various stakes of Zion and the women who preside over the Relief Societies, the principal auxiliary organization among our sisters—as I mingle among them, and also with men and women who preside over the Sabbath Schools in the stakes, and the Mutual Improvement Associations, Religion Classes and Primaries, I find a devotion and love of God and of this work among all of them which is a constant inspiration to me. I rejoice in the rich outpourings of the Spirit of the Lord in our quarterly conferences. I rejoice in the blessings that come to me and to

others, as we mingle among the people, in being helped and strengthened in teaching to them the Gospel of Christ.

My heart has been filled with gratitude, especially during the past six months, for what seemed to me to be an increased portion of the Spirit of the Lord, as I mingled among the people in discharge of the duties that devolved upon me. I know of nothing that brings greater joy to the human heart than laboring at home or abroad for the salvation of the souls of men. I know of nothing which gives us a greater love of all that is good, than teaching this Gospel of Jesus Christ. To me, one of the greatest testimonies of the divinity of the mission of our Savior is the joy and happiness that we all experience whenever we testify that He was in very deed the Son of God and the Redeemer of the world. I know of nothing that brings greater joy, except testifying regarding the divinity of the mission of the Savior than to testify regarding the divinity of the mission of the Prophet Joseph Smith.

The three years that I presided over the European mission were in very deed the most pleasurable, the most happy, the most satisfactory years of all my life. When instructing the Elders I told them whenever they seemed to be closed up in their spirits, whenever they seemed to lack ideas to express to the people, if they would only testify that they knew that Jesus was the Redeemer, and then testify regarding the divine mission of the Prophet Joseph Smith, that the Lord would open their mouths and bless them in speaking to the people. The testimony of all the Elders with whom I came in contact who had done this was that the Lord did, in very deed,

bless them whenever they testified of the divinity of the mission of our Savior, or when they testified regarding the divine mission of the Prophet Joseph Smith. Never at other times have I been as abundantly blessed in preaching this Gospel as when I have been talking upon these two themes. I rejoice in the individual testimony of the Latter-day Saints regarding the divinity of this work in which we are engaged. I rejoice in the joy and the happiness that it brings to each and every one of us when we are doing our duty, and laboring for the advancement of the Gospel, at home and abroad.

I rejoice in the peace that cometh to every man—a peace that passeth understanding and my ability to express it—when he is serving God. I wish that I possessed the power to inspire the Latter-day Saints to greater diligence, to greater faithfulness, to a stronger determination to serve God and to keep His commandments. There is but one path of safety to the Latter-day Saints, and that is the path of duty. It is not a testimony, it is not marvelous manifestations, it is not knowing that the Gospel of Jesus Christ is true, that it is the plan of salvation, it is not actually knowing that the Savior is the Redeemer, and that Joseph Smith was His prophet, that will save you and me, but it is the keeping of the commandments of God, the living the life of a Latter-day Saint.

I have been profoundly impressed upon many occasions, as I have studied the history of the early men in this Church, with the fact that one-half of the first quorum of Apostles fell by the wayside; that all of the three witnesses to the Book of Mormon, who saw the

angel, who heard the voice of God, who heard the Lord testify to them that this work had been translated by the gift and power of God, that the Lord Himself, by His voice from heaven, had told these men to bear witness of this fact—should also fall by the wayside. The same with a majority of the eight witnesses. Oliver Cowdery, who heard the Savior's voice, and beheld a heavenly messenger before the Church was organized, gave a description, which is recorded in the Pearl of Great Price, of his ordination, in connection with the Prophet, to the Aaronic Priesthood, stating it was beyond the language of man to paint the joy and the grandeur that surrounded them upon that occasion. He also had the Apostles of the Lord Jesus Christ, who lived upon the earth in the days of our Savior, lay their hands upon his head and ordain him to the Melchizedek, or the Higher Priesthood. In the Kirtland Temple, with the Prophet Joseph Smith, he saw the Savior, also Moses, Elias, and Elijah. He had given to him, in connection with the Prophet, every key and every authority of all the dispensations of the Gospel of Jesus Christ, from the earliest time down to the present, and yet by failing to do his duty by failing to keep the commandments of God, this man lost his standing in the Church of Christ. True, he repented and came back. The same is true of Martin Harris. I remember hearing Martin Harris in this building testify to the truth of his testimony regarding the divinity of the Book of Mormon. I also rejoice that, although he never returned to the Church, David Whitmer never varied in bearing this testimony; the very fact that this man, although he bore

this testimony to the day of his death, had no joy, no satisfaction in it, shows that the Spirit giveth life, and the letter killeth. I have met some who have visited David Whitmer, and he told them that it was one of the burdens of his life to have people come there day after day to whom he had to testify regarding his knowledge of the Book of Mormon, and the visit of the angel to him.

There is not a Latter-day Saint living who is keeping the commandments of the Lord, who would not regard it as one of the greatest joys imaginable if he could testify that he had heard the voice of God, and that the Lord had given him a commandment; and that, in fulfilment of the requirement of the Lord, he had recorded in this testimony: "we bear witness of these things." How we all would rejoice to be able to bear such a testimony; provided, we had the Spirit of God; provided we were so living that it was not a dead letter with us. David Whitmer stopped growing, notwithstanding the manifestations that he had received, when he failed to keep the commandments of God, when he failed to recognize the proper authority in the Church of Christ.

May the Lord bless each and all of us; and, as we grow in years and increase in understanding, may we grow in the light and knowledge of the gospel of Jesus Christ, in a determination to serve Him, and keep His commandments; and may all of us who hold places of responsibility in the Church so order our lives that they may be an inspiration to the people, because of our faithfulness, our diligence, our loyalty to this gospel, and our support of our file leaders, is my prayer, and I

ask it in the name of Jesus Christ. Amen.

Sister Romania Hyde played a selection on the violin.

ELDER RUGDER CLAWSON.

Nebuchadnezzar's dream, and Daniel's interpretation—The great image a representation of empires and kingdoms—Fall of earthly kingdoms, and establishment of God's Kingdom—Marvelous facts demonstrated by Joseph Smith's glorious vision—Perfect organization of the Church—Army of the Priesthood fighting sin.

My brethren and sisters, the violin solo to which we have just listened rendered by Romania Hyde, was beautiful indeed, and speaks well for home talent.

The words of counsel, testimony and instruction which have already been spoken at this conference are very precious to us. I think that we ought to be thankful that we have our file leaders with us today, the Presidency of the Church, and the president of the Twelve Apostles, and that these men are strong in limb and body, and powerful in utterance. Surely we ought to give heed to their counsels.

I trust, my brethren and sisters, that during the few moments I occupy I may have an interest in your faith and prayers, that I shall be able to say something that will be appropriate to this great gathering of Latter-day Saints, and that shall be comforting, encouraging and instructive.

In ancient times a very remarkable thing happened, remarkable because it had a bearing and an influence upon the destiny of the world, to the latest generation. You

will perhaps remember that upon one occasion Nebuchadnezzar, king of Babylon, called into his presence Daniel, a young Hebrew, one of the chosen race, and demanded of this young man two things which the magicians of Babylon, the wise men, had not been able to do. One was that the young man should bring to the mind of the king a dream that he had dreamed, and then that he should give the interpretation thereof. Daniel replied and said that of himself he could not do this, but that the God of Heaven could do it, and would intervene and give the interpretation of the dream. So Daniel told the great king that in his dream he had seen a mighty image, and that this image represented the kingdoms of the world which should follow. Now, brethren and sisters, it is a fact that subsequent history has shown the exact fulfillment of Daniel's prophetic statement, so far as the world has progressed.

It seems that Babylon, under Nebuchadnezzar and Belshazzar, represented the head of gold, and that the great kingdom of the Medes and Persians, under Cyrus and Darius, represented the arms and shoulders of the image; and following this was the powerful kingdom of Macedonia. Daniel did not name the kingdoms; perhaps he didn't know what their names would be, but he described them; and the great kingdom of Macedonia, under Alexander the Great and others, were represented by the belly and thighs of the image, which were of brass. Then came the mighty empire of Rome under the Cæsars, which had in it the power and strength of iron, to break in pieces, to trample down and destroy. The Roman Empire, which later was split in twain, was represented by the legs

of the image. The comparison, you will see, is very correct and beautiful. After the decline and fall of the Roman Empire, the kingdom was divided into a number of smaller kingdoms, and these were represented by the feet and toes of the image, which were composed of iron and miry clay; that is to say, these kingdoms would have in them the strength of iron and the weakness of clay, and would not therefore cleave together. We know that they did not cleave together, that these kingdoms, the present monarchies of Europe, are divided and are at this moment engaged in a great world conflict.

But Daniel said, and this is the particular thing I want to call your attention to, that "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume these kingdoms, and it shall stand forever. Forasmuch," he said, "as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold, the great God of heaven has made known to the king things which would come to pass hereafter, and" he said—and I presume he said it with strong emphasis, "the dream is certain, and the interpretation thereof is sure." Now, we claim that this kingdom predicted by Daniel has been set up. But a stranger might ask, "Why, Mr. Clawson, surely you do not maintain that the kingdom referred to by Daniel has been set up in this day and age of the world?" Why, if that be the case, didn't this event attract world-wide attention? Did it not create a sensation?" No, it

did not. "How do you account for that?" Well, I think the answer would be that it was overlooked, because the Lord works in a very quiet and logical way. He works through men, through mortal men, and sometimes it may not appear to the natural eye that the Lord is doing it, that His hand is in it. Sometimes we can only discern these things spiritually, by our faith, by our spiritual sight. It was overlooked, possibly, very much as the coming of the Messiah was overlooked by the Jews. They expected that He would come with demonstrations of great power, and of majesty and might; but instead of that He came into the world in a very humble manner. He was born in a manger, and was known in His country as the son of Joseph and Mary, Joseph the carpenter. Therefore, the Jews did not perceive that He was the Savior. They rejected and crucified Him.

So with reference to this great latter-day kingdom. The stranger might then ask, very consistently, "If that be the case will you kindly tell me how it was established?" Well, it happened in this way. Many years ago a boy by the name of Joseph Smith, who was nearing his fifteenth year—this was in 1820—was seriously agitated over religious matters, due to a great revival in his neighborhood. He had a spiritual longing; he was seeking for the true church; he had not been able to find it. The contention was so serious, and the difference of opinion so great, that he could not determine which of all the sects was the true church, and so he followed the advice of James, the Apostle, who said, "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not, and it

shall be given him." This young boy relied upon the word of the Lord. He never had prayed vocally, but he believed in the scriptures. He believed what James said, and thought he would venture. So he went out into the woods to pray, a mere stripling of a boy, and had a very wonderful experience. It can be told much better in his own words than I could tell it. Remember, brethren and sisters, and friends that these words, which were written by Joseph Smith, the prophet, and this manifestation was given to him at a very youthful period of his life. He said:

"So in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never, as yet, made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found

myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other), 'This is My beloved Son, hear Him!'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that they draw near to Me with their lips, but their hearts are far from Me; 'they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'"

This was a most remarkable manifestation of God's goodness and love to the boy Joseph. It seems that the Father and Son manifested themselves in person to him, proving that they were beings of personage; so that it would not be necessary to go to the scriptures to prove this fact, although it could be easily proven from the scriptures. He saw with his eyes and heard with his ears, and the testimony he gives to the world, and transmits to us, is that God is a being of body, parts and passions, in the form of man, and that the Son is the express image of the Father, but separate and distinct from Him. What a glorious revelation was this, what a glorious new revelation to the world, to confirm the old revelations contained in the scriptures.

Now, the thing that I want to strongly emphasize is this, that although Joseph Smith saw the Father and the Son, and although he heard

their voices, this did not give him authority to act in their name, or to establish the Church of God, for that is exactly what he subsequently did. But before he could move in the direction of founding the Church of God he must have divine authority. That came to him later, as he testified, then, on the 15th day of May, in 1829, the Angel, John the Baptist appeared to him and Oliver Cowdery, and laying his hands upon their heads said: "Upon you, my fellow servants, in the name of Messiah, I confer the Aaronic Priesthood, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall not again be taken from the earth until the sons of Levi do offer again an offering to the Lord in righteousness."

Thus Joseph Smith received the authority, and the keys of the Aaronic Priesthood. Then a little later Peter, James and John, who held the Melchizedek, or High Priesthood, appeared and laid their hands upon his head ordaining him to the apostleship. Thus he received the power of the High Priesthood, as previously he was clothed upon with the power of the Lesser Priesthood. With this great and glorious authority, he organized the Church on the 6th day of April, 1830, with six members.

That which followed has confirmed the truth of Joseph Smith's testimony to the world, because in the eighty-five years that have passed away the Latter-day Saints have grown to be a mighty people in the Rocky Mountains; and, moreover, they are thoroughly organized. Now, what do we have? Why, we have sixty-seven stakes of Zion, and between seven hundred

and eight hundred wards. We have Latter-day Saints, members of the Church, numbering hundreds of thousands, growing out of this very small beginning. And what more do we have? Why, we have a President of the Church, a Prophet of God, who stands in the same relation to the Church as Peter did in his day. He holds the keys of the kingdom of heaven upon the earth, and, in connection with his counselors, presides over the Church. We have Twelve Apostles, we have a presiding Patriarch of the Church, Seven Presidents of the first council of Seventy; and a Presiding Bishopric. These constitute the general authorities of the Church. We have also presidents of stakes, high counselors, bishops of wards and their counselors, to preside locally in the Church. And what further do we have? Why, we have a great body of Priesthood in the Church. There are 11,450 high priests, 11,112 seventies, 27,382 elders, a total of 49,944 men who hold the High Priesthood of God. There are 8,830 priests, 10,607 teachers; and 22,722 deacons, making 42,159 who hold the Lesser, or the Aaronic Priesthood, making a total of 92,103 who hold the Priesthood. These men have been organized into quorums and are being disciplined for war. The weapon that has been put into their hands is keen in cutting; it is like a two-edged sword, to the dividing asunder of both joints and marrow. This weapon is the Gospel of Jesus Christ. In order that these men may become more familiar with the Gospel, courses of study are prepared for them, but I want to tell you, that these courses of study do not completely fit men for the great conflict. It is the Spirit of God, the Holy Ghost, that qualifies them, and

these studies are simply a guide to help them along in the work.

Now, let me say that when the shock of battle comes, men will not be struck down and destroyed, but they will be lifted up by this great army of Priesthood, and will be converted and rescued from sin and wickedness. That is the warfare in which we are engaged—to fight spiritual darkness, to fight against immorality, to fight against intemperance, to fight against dishonesty, evil-speaking and strife, to fight against the conflict between capital and labor. It is intended that with this weapon they shall correct every evil in the world, and bring peace and happiness to our Father's children, for our motto is, Peace on earth and good will to men.

Now, brethren and sisters, and the brethren particularly, remember the mark of your high calling. May the Lord bless you and help you to do your duty, help you to give proper attention to the Priesthood, and thereby avail yourselves of every opportunity to prepare for the battle of the great God. I humbly ask it in the name of Jesus Christ. Amen.

ELDER REED SMOOT.

Essentiality of revelation from God to man—Comprehension of our Articles of Faith—Strange declaration of prosecuting attorney—Inspiration is revelation—"Billy" Sunday's "conversions"—Unreasonable criticism defeats itself—True history demonstrates Joseph Smith's inspiration.

In the beautiful prayer that was offered in the opening of this, the eighty-fifth annual conference of the Church of Jesus Christ of Latter-day Saints, Brother McMurrin asked that the revelation of the mind and will of our Heavenly Father be

given to the First Presidency, and that the spirit of inspiration might be given to those who speak to the people during this conference. The prayer impressed me, as no doubt it did others, and I was reminded of the fact that there are few people in all the world who believe that God reveals Himself to man in this day. No one who has received the gift of the Holy Ghost, after baptism by one holding the authority of the Holy Priesthood, will fail to know that God can reveal, and does reveal His mind and will to the members of His Church. It is ninety-five years since God revealed Himself to the boy, Joseph Smith, in the way that has been called to your attention this morning by Brother Clawson, and scarcely could it be told better than in the simple and forceful words of the Prophet himself. This visitation of the Father and the Son to Joseph Smith was the opening of a new dispensation. That wonderful passage in the Epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," was the passage in the Bible that impelled the boy to action. It was because of his faith, his confidence that there was a God, that he retired to the grove and pleaded with the Father to know his will concerning the churches organized at that time in the world. From that moment on, the heavens were opened unto him, not sealed to the children of God as was universally preached, but on the contrary it was evident that God had as much interest in the people, and in the establishment of His Church in this the dispensation of the fulness of times, as He ever had in any dispensation from the beginning of the world.

Revelation, my brethren and sisters, is a fundamental principle of the Gospel of Jesus Christ. We cannot deny it unless we deny "Mormonism," so-called itself. If Joseph Smith did not receive a revelation from God, and many of them, and if heavenly personages did not appear to him and others, "Mormonism" would have failed before this. I shall never, I hope, get tired of testifying that God did appear to Joseph Smith, that He has established His Church in this the last dispensation, never more to be thrown down or given to another people. There will always be a difference in the spirit of the people who believe in this great principle, there will always be a difference in their lives, as compared with those people who do not believe it, and who claim that there is no such thing as God revealing Himself to man. The ninth of our Articles of Faith states that, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God."

Very often I have given strangers a card on which was printed the thirteen Articles of Faith, and how often have I had them say to me, "There is nothing particularly striking in the articles; the great body of Christian people believe in the principles that are announced in the articles, with the exceptions of one, perhaps," the one I have just quoted to you. But I want to say to you, my brethren and sisters, that there are others of the Articles of Faith that they do not believe in, or at least do not comprehend or understand their full meaning. The first one is: "We believe in God, the Eternal Father, and in His Son,

Jesus Christ, and in the Holy Ghost." I take it for granted that nearly every one in this gathering today was present yesterday when our belief in God, His Son Jesus Christ and the Holy Ghost was so plainly portrayed, and I believe with all my heart and soul, the doctrines taught by Brother Penrose. When strangers have said, "We believe in God the Eternal Father," I have stated, "Yes, as far as you understand Him; but our idea, our conception of God, leads us to believe He is entirely a different God from the one in whom you believe, whom, you say, is a god without body, parts or passions." I am not going to take the time of the brethren and sisters, at this morning's service, to discuss this question, but I simply say, with you, that the God whom we worship has passed through all the experience that we are now passing through. He is an exalted being, a personality, and I predict the time will come when, instead of a handful of people believing in the personality of God, the great body of the people of the world will acknowledge that fact.

Perhaps the question of revelation can be stated in no plainer way, conveying the sentiment of hundreds of thousands of people of this country, than was conveyed in the statement of Mr. Taylor, who prosecuted what is known as "the Smoot case," with a view of expelling me from the Senate of the United States. In his summing up of the testimony and telling why I should be expelled from that body, he made this statement:

"Several hundred thousand sincere men and women have believed and now believe, as they believe in their own existence, that Joseph Smith, Jr., received revelations direct from God;

and if any one ever believed that, we must assume that Senator Smoot believes it.

"Now, a senator of the United States might believe anything else in the world but that, and not be ineligible to a seat in the body of which he belongs. He might believe in polygamy, he might believe that murder was commendable, he might deny the propriety of a rule of life, of all the ten commandments, he might believe in the sacrifice of human life, he might believe in no God or in a thousand gods; he might be Jew or Gentile, Mohammedan or Buddhist, atheist or pantheist; he might believe that the world began last year, and would end next year; but to believe, with the kind of conviction that Reed Smoot possesses, that God speaks to him, or may speak to him, is to admit, by the inevitable logic of his conviction, that there is a superior authority with whom here and now he may converse, and whose command he can no more refuse to obey than he will himself not to think."

My brethren and sisters, I frankly admit that I believe that God can speak to His children in this day and dispensation. Had I better put it stronger, and say that I know that He can? And so do you know it. This is one of the great differences between a man who belongs to the Church of Jesus Christ of Latter-day Saints, who has received baptism by immersion, received the gift of the Holy Ghost, and received the Priesthood, from those that never have had those privileges and blessings. If we judge from the Bible we are perfectly safe in saying there has never been a dispensation, from Father Adam till the present, that God in establishing it has not revealed Himself to His representatives, to men who have carried on the work; never. And, as the last dispensation has been established, we are perfectly safe in saying none has or will be established without

God revealing Himself to those chosen to accomplish the same. I rejoice in the fact that I have this testimony. I rejoice in the fact that I believe with all my soul the testimony of the Prophet, that God the Father spoke to him.

Revelation is not enjoyed by the members of the Church, only. The Constitution of the United States was revealed from God; and I cannot help but think if the people of the world would study the source of great discoveries made for the betterment of the children of men, in the sciences and in the arts, they would at once admit there was some power greater than man that had brought them about. The wireless telegraphy is a marvel and a wonder; as well as the telephone, by which the human voice is now carried from ocean to ocean. These inventions did not come about through man's wisdom alone. The development of electricity and the transmission of thousands of horsepower over a small copper wire, for hundreds of miles away from where the power is generated, have been made possible through inspiration from our Heavenly Father. We need not be told, my brethren and sisters, that the men who have made these great discoveries did not receive inspiration from a greater source than their own brain. If a man places himself in a position to receive revelation or inspiration from God, seeks it diligently and honestly, it is often granted him, particularly if his heart and soul are in attune with God's purposes.

Yesterday we listened to some most excellent sermons; and as Brother Penrose was speaking I expressed the wish that such a sermon could be heard by every person in the world. I was reading last night

a description of the revival meetings that are being held by "Billy" Sunday in the large eastern cities, and I could not help but contrast the spirit of this conference, the testimonies that have been borne, and the unity of the people, with the account given of a typical meeting conducted by that man. It may be, my brethren and sisters, and I have no doubt it is a fact, that something more than the delivery of prepared speeches, couched in words to tickle the ears of the people, must be adopted to bring about a testimony in the hearts of the people that there is something in Christian religion. The ministers of the different denominations are beginning to recognize the fact that some change must be made in their services in order to create an interest in religion. They unite in inviting "Billy" Sunday to come to their churches and stir up the people, get them interested in the subject of religion with the hope that they will become identified with one or another of the organized churches. But it is my belief that no person converted in a moment of excitement will ever stay converted very long. A knowledge of God is necessary to a living conversion, and it comes by the still, small voice that speaks to the soul, through the inspiration of God, and not by getting men to sign pledges in a moment of excitement.

There may be five or ten thousand "converted" by one sermon of Mr. Sunday, but how long will they remain converted? Most of them about as long as it took to convert them. I do not say that he is not doing some good. I believe there is some good accomplished by all Christian churches. I do not think it is necessary for a man who preaches the Gospel of Jesus Christ

to become an acrobat while delivering his message. I don't believe that such actions as indulged in by Sunday have a tendency to make a man think seriously of his God, and the step that he is asked to take. It would not impress me with the truth of his message to have him jump upon the velvet-covered stand with a view of emphasizing some point in his sermon. Rather would I be impressed by a testimony such as that given this morning by Brother Grant. I know it is such that appeals to men's hearts. I know they will remember it longer. I also know that an appeal only to the emotions of men, and not to their understanding, does not and cannot effect a permanent conversion. An inward monitor called the conscience is possessed by every one. No one, old or young, ever committed a wrong, at least the first wrong, but that his conscience told him it was a wrong, and conscience acts as an inspiration to man as long as he does not blunt it by repeated violations of its promptings.

Men are trying hard to break down the fact that God established this Church by revelation through Joseph Smith. The writings of the enemies of the Church are intended to create in the minds of people a distrust in the principle of revelation, and thus prove that no such occurrences as related by Joseph Smith ever took place; if their efforts were successful, the Church would cease to be a factor in the affairs of the world. There is one peculiar thing, and I have noticed it not once but many times, that the enemies of this people go beyond all bounds of reason and truth in their criticisms, so much so that any honest person knows, when reading their attacks, that they cannot be

true. Moderation in our enemies would be far more harmful to us than the extremes to which they go. The Church and its people should not be judged by the words of their enemies, no more than the Church was in the days of our Savior. It is well to consider the statements of the historian, as well as the testimonies of our friends—compare them, study them, and they will prove the wisdom, character and mission of Joseph Smith the Prophet.

In looking over some of the history written against the Prophet Joseph Smith, I came across the statement made by Professor Huxley in his "Agnosticism and Christianity." I do not believe it wise for us to make as part of our sermons statements derogatory to the mission of Joseph Smith, or falsifying the position of the Church of Jesus Christ of Latter-day Saints, and I am not going to read what Huxley records, other than the conclusion; if any of you desire to read all of his statement, untrue as it is, you may do so. After stating what he claims the Prophet to be, he says: "He must have been a man of some force of character, for a considerable number of disciples soon gathered around him." Yes, they gathered about him in increasing numbers as long as he lived. His memory is honored, and the Church which he established, under the guidance of God, is growing, not only in numbers but in power in many parts of the world. You have all read what Josiah Quincy, of the class of 1821, I believe, of Harvard University, has said about this remarkable man, and the probability of the future position of this Church. He certainly could not be called a friend to "Mormonism." It cer-

tainly could not be claimed that he was a defender of the Prophet Joseph Smith, and yet it seems to me when I read his statement, that what he says will have to be admitted by all some time in the future. I cannot help but believe that he too was inspired. Time forbids my reading it to you. Men who lived with the Prophet, slept with him, men who were willing to die with him in defending the truth, ought to know about his character and his labors and his mission; and who could have expressed it better than it was expressed in the autobiography of Parley P. Pratt, giving an account of this wonderful man and his mission upon the earth. Again, let me ask you, my brethren and sisters, to read what President Young said of him, in the Journal of Discourses, telling of his personal knowledge of the man that God chose to open this dispensation.

I could go on and multiply such testimonies by the hundreds, but time forbids. No matter how long I live, I never shall forget the many times that I heard my father testify of his love and loyalty to that remarkable man, Joseph Smith. He believed in him and in his mission, and loved the Gospel of Jesus Christ as taught by the Latter-day Saints. He was ready and willing, if it became necessary, to sacrifice his life for the cause, as have been thousands of others. It is my testimony to you this day that the world will yet acknowledge that Joseph Smith was one of the greatest of God's servants, that it was he who was ordained to establish God's Church in this dispensation. All must admit the revelation that was given before the Church was organized, foretelling that a marvelous work and a wonder was about to come forth,

has been fulfilled. Let the Prophet Joseph be judged by the records. No one can point to a doctrine revealed to him, and through him to the people, that is in conflict with the teachings of any of the servants of God in any dispensation of this world.

I rejoice with the brethren who have preceded me in bearing my testimony that God lives, and that Jesus the Christ is the actual Son of God; that this work is God's work, and that He has His hand over it, directing its affairs. Men may come and men may go, men may be true to the Church, and men may be false to it, but it will continue until it has fulfilled its mission in the world. When that day comes there will be no more wars, there will be a complete understanding between men, there will be greater love in the hearts of the children of men for one another, and everything that has been foretold by all the prophets of God will come to pass, and that day will come in God's own due time. If we are not receiving revelations from God today, it is not His fault, it is the fault of ourselves. God's work and His Church will grow and increase just as fast as we, the members of it, are capable of carrying out the instructions of God.

May God's blessings attend us all, and may His Holy Spirit be in the habitations of the people; and may they pray to Him with the same confidence and in the same spirit that the boy Prophet prayed ninety-five years ago. May we have as much faith and confidence in God answering our prayers as he had; and all the storms from outside, all the opposition that may come from any source on earth, never can retard the growth of the Church that God has established. My brethren and sis-

ters, God bless you, I ask in the name of Jesus Christ. Amen.

The congregation sang the hymn:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call
Our shadow by day,
And our pillar by night,
Our King, our Deliv'rer, our all!

Elder William C. Parkinson pronounced the benediction.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Elder Joseph R. Shepherd offered the opening prayer.

The congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

Elder Heber J. Grant read the annual report of the Church Auditing Committee, as follows:

AUDITOR'S REPORT.

Salt Lake City, Utah,

April 6, 1915.

Presidents Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, First Presidency of the Church of Jesus Christ of Latter-day Saints.

DEAR BRETHREN: Your Auditing Committee begs leave to report

that we have carefully audited the books and accounts for 1914 of the Trustee-in-Trust and of the Presiding Bishopric; and have searchingly examined the reports made by the various Stakes, Wards, Temples, General Auxiliary Organizations and all other institutions in which the Church is interested.

From such audit and examination we are pleased to be able to report that the receipts and disbursements of all Church funds are not only fully and accurately accounted for, but evidence a most careful and detailed consideration of the numerous items which constantly demand the attention of the presiding authorities.

We feel especially gratified in noting the large amounts of money, which the liberality of the Saints has enabled you to spend for charitable purposes, for the education of our youth, and for the promotion of God's work on earth, both in building temples and meetinghouses at home, and in sustaining the various missions abroad in the world.

Praying God to continue to bless you in thus carrying on the work of the Master, and in the wise discharge of its weighty responsibilities, we respectfully submit this report, and remain,

Your brethren in the Gospel.

(Signed) W. W. RITER.

JOHN C. CUTLER.

HENRY H. ROLAPP.

JOSEPH S. WELLS.

HEBER SCOWCROT.

Auditing Committee.

On motion, the foregoing was accepted, and approved, by unanimous vote of the congregation.

ELDER GEORGE ALBERT SMITH

Faithfulness, peace, and comfort among the Saints.—Danger in excessive pleasure-seeking.—Need for the young to be carefully guarded.—Profiting by experiences of former peoples.—Modesty in apparel, and patronage of home industries advocated.

I sincerely trust that the few moments I occupy the Lord will bless me with strength to make you hear, and with ideas that will be fruitful of benefit to you, my dear brethren and sisters.

My heart has been made glad during this conference, at the out-pouring of the Spirit of the Lord, and I feel that it has been well for us to be together. In the midst of the turmoil that exists in the world today, I have felt to praise my Maker for the peace and quiet that reigns in Israel; for the blessings that abound in this great land of America; that our lot has been cast under the folds of the Stars and Stripes, and that our Heavenly Father saw fit to plant the feet of His people in this grand intermountain country. It is a source of satisfaction and a testimony of the divinity of this work that notwithstanding the assaults of the adversary, and the mobbings and drivings of the people, they have kept the faith and have evidenced, by right living, their belief in God and their knowledge that He lives. As long as we are humble and keep the commandments of the Lord, there need be no anxiety as to the result. The danger to us, as it has been to all the peoples of God upon the earth, is from forsaking humility, lacking the charity that should abound in the hearts of men, and turning to

selfishness and unrighteousness. We have been wonderfully prospered as a people, and in traveling through the stakes of Zion I am gratified to see so many living in comfortable homes, and that the men of our communities are providing the comforts and conveniences of life for their families. I believe this is pleasing to our Heavenly Father.

Some times I wonder if we will err, if it is possible that your family and mine will make the mistake that has been made by the sons and daughters of God in the various ages of the world, and forsake the house of worship for the house of pleasure. How are we going to be affected, as a people, by the general tendency to go to extremes in seeking amusement? Pleasure-seeking increases among us as the years go by. I can remember as a child that I felt I was favored if I could have one excursion a year out to the Lake, and another one to Calder's Park. If I could go to one or two matinees in a season I was well satisfied. That left me plenty of time to attend my Sabbath School, Mutual Improvement Association, day school, and the other institutions provided for my edification and instruction.

There is a growing tendency in this age to live much more rapidly. Instead of thinking seriously of the purposes of life, many of our young people are devoted to light amusements. "What shall we do tomorrow for fun?" "What shall we do next day for pleasure?" Let's go to the moving picture show to-night." "Let's go to the dance tomorrow night." This is the tendency of their ambition; and I am wondering, my brethren and sisters,

if, as the guardians of the children of the Latter-day Saints, we are as prudent and careful as we should be in safe-guarding, and in encouraging them to engage in more important pursuits. Our children are the most precious gift that our Father bestows upon us. If we can guide their feet in the path-way of salvation, there will be joy eternal for us and for them; but if, by reason of following after the fashions of the world, or as the prophet predicted, it should happen in our day that our children should be lovers of pleasure more than lovers of God, it will be a sad time for us, because those who pursue pleasure in this life to excess are likely to forsake the ways of the Lord. I am concerned for the youth of Israel; I feel that we all should be, and should assume the duty of looking after the Lord's little ones, teaching and safe-guarding them as far as it is possible.

Some of our people are patterning after the follies of the world, and are blinded to their danger until it is too late. Of the strangers who come to live in our midst, many are good, faithful, honorable men and women, then there is another class, who are devoted entirely to making money, and riotous living, and everything else must take second place. Amusement of every kind, and temptation of every kind is thereby placed within the reach of our children, and the result may be in some cases that, if we are not careful, we will lose some of them. It is your duty and mine to always be exemplary in our conduct; to seek to do good to our fellow men, to encourage, not only our own children, but the children of our neighbor to works of righteousness, to honor the Sabbath Day and keep

it holy; to honor father and mother and observe the other commandments that our Heavenly Father has given to us from time to time. That is our privilege—nay, that is our duty, because the Lord has conferred upon us the priesthood, and has given to us a knowledge that He lives. Let us look back a few hundred years and judge of the future by the past. Let me read just a few verses from the third chapter of Isaiah, of what the prophet of God foresaw among the people who should live after him. He says:

“Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet;

“Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts,

“In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

“The chains, and the bracelets, and mufflers,

“The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

“The rings, and nose jewels.

“The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

“The glasses, and the fine linen, and the hoods, and the veils.

“And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

“Thy men shall fall by the sword and thy mighty in the war.

“And her gates shall lament and mourn; and she being desolate shall sit upon the ground.”

If the prophet had lived in our day, could we better understand

some of the terms he has used? It would almost seem that some of the things referred to are the ornaments of the present. I wonder, as I look back to the time that is past and see the destruction that did come upon some of those whom the Lord warned through His servants, if we cannot with profit remember the past, and teach and guide our children to avoid similar excesses and the sorrow that follows.

I find also something else in the word of the Lord contained in the fifth chapter of Alma. He had been instructing the people with reference to their duties and he strove to bless them by teaching what the Lord would have them know; he was advising those whose ancestors had been miraculously guided across the mighty ocean to a land of promise. Being a prophet, he was teaching under the inspiration of the Spirit of the Lord. He was evidently fearful of the result of the prosperity of the people and desired to save them from threatened danger, and these are a few of the words that he spoke: “Yea, can ye be puffed up in the pride of your hearts? Yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?” Those are Alma’s words to the people who dwelt upon this western land, those who had been blessed in a remarkable way. I would call your attention to the final destruction to that people. They were blessed of the Lord; even the Savior Himself visited and ministered unto them, they saw Him and heard His voice, and for two hundred years afterward they were a righteous people. They were an intelligent people, too, and highly civilized, but they transgressed, and de-

struction followed. Look at the scattered bands of Lamanites that are in this land of ours today, and realize the pinnacle from which they fell by reason of disobedience to the commandments of God through his prophet. It is well for us to remember these things because the same cause will produce the same effect.

In our day the Lord has cautioned us again. The forty-second section of the Doctrine and Covenants contains this admonition to the Church. This doesn't refer to the time of Isaiah nor to the time of Alma, but comes right down to the day in which we live. Through His prophets He admonishes us with reference to our duties, and among the things He says are these: "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands." What a splendid thing to contemplate in our community. I would like to read that again. This is what the Lord advises: "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

Now, my brethren and sisters, I think that is worthy of our consideration. When discussing the high cost of living, examine your own household, and I am talking to myself while I talk to you. Am I increasing the cost of living by extravagance, or am I teaching my family to make the garments they wear? Are we using the materials that are at hand, or are we sending across the ocean to bring from the nations afar expensive things for the adornment of our persons? Right here in our own community there are those who prefer articles manufactured in distant lands, when right in

our own neighborhood industries are struggling for existence, that would do well if we would patronize them, and employment would be furnished many hands now idle. Our factories can produce practically all the things that we need, and they should be sustained by us. That is self-preservation, for we would keep our money at home and employ our own people.

Now, I feel, my brethren and sisters, that this is worth thinking about. Look at the clothing worn by employes in offices and stores. What about the high cost of living? Extravagance is responsible for much of it. Many of our young men and girls when they go to their daily employment are attired as if they were going to a party. They cannot afford it, but beggar themselves to keep up with the demands of fashion. I believe we give entirely too much attention to style, rather than to the things that will make us God's children eternally. We can afford to retrench, and I recommend to the Latter-day Saints the words of our beloved President along that line spoken in this conference. Let us set an example; let us live within our means; let us be lenders instead of borrowers; let us not place our homes or the lands that produce our living under mortgages, in order that we may ride in fine conveyances or keep up with the pace set by our neighbors who may be able to afford it. Let us be more concerned about the adornment of our minds that are eternal, rather than adornment of our persons with things that are of no lasting benefit. Let us keep the commandments of God; let us live humble, and sweet, and pure. Let us not be lifted up in the pride of our hearts if we have been more successful than our

neighbor financially, but, mindful of the blessings of health and strength, and the gift of home and loved ones, appreciating the knowledge of the Gospel of Jesus Christ that is the power of God unto salvation, unto all those that believe and obey it; let us evidence by loving kindness to every child of our Heavenly Father that we are grateful.

May the Lord add His blessing; may we be righteous exemplars; may His peace be upon all Israel. May the spirit of kindness and love find its way into the hearts of mankind everywhere, that war may cease and peace and happiness abound in the world, that from shore to shore and from pole to pole the Gospel may be preached without hindrance, and all God's children be called from the error of their way and partake of the glorious blessings that we enjoy in the valleys of these mountains, that eventually all mankind may rejoice in keeping the commandments of the Lord and obtain eternal life thereby, is my prayer in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

The Gospel—Its Scope, and the Responsibility of those who preach it—Spiritual and temporal activities—Various ways of preaching—No substitute permissible—Human theory versus divine revelation—The heroism of God's people.

"Woe is unto me if I preach not the Gospel."

So wrote the Apostle Paul to the Corinthians. I think I sense in some degree the weight of the responsibility that Paul found himself under. It is a responsibility resting upon any people who have received

a like commission from on high, a commission to preach the everlasting Gospel. That responsibility rests upon the Latter-day Saints. We have received the same Gospel that Paul received, and are under a similar obligation to preach it in all the world, as a witness to all nations, before the end comes. There is nothing so important, so imperative, as the delivery of the divine message that has been entrusted to us.

But what is the Gospel? Do we mean by that term faith, repentance, baptism, and the gift of the Holy Ghost, with other principles of the religion of Jesus Christ—do we mean these, and these alone? Is there nothing more to the Gospel than the laws and ordinances thereof, and the preaching and performing of the same for the salvation of mankind?

Last summer I stood upon what is called the Land of Zion—Jackson County, Missouri, the spot that has been consecrated as the site for the City of Zion, the New Jerusalem, and the gathering thereto of a people who shall be prepared for the glorious coming of the Lord. I stood, in a local sense, upon the Land of Zion; but in a larger sense I did not need to go to Jackson County, in order to be upon the Land of Zion. I was standing upon it here in Utah, before I went down to Missouri. The whole of America is the Land of Zion, according to the teachings of the Prophet Joseph Smith. Even so, while we refer specifically to the Gospel, including in that reference such principles as faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost—while these, in a specific sense, are the Gospel, in a larger view the Gospel means everything connected with the work

of the Lord in which we are taking part.

The very word "Gospel" teaches this truth. It springs from an Anglo-Saxon term—"Godspell," signifying God-story, or the story of God. When we speak of the Gospel in this greater sense, we mean the career of that divine Being who left His glorious throne in heaven and descended upon this planet to die that man might live, who became the author of salvation and the giver of eternal glory to all who would believe on Him and obey Him. The God-story includes the choosing of the Christ in the councils of eternity, the creation, and the fall of Adam and Eve which prepared the way before the Savior and His great uplifting work. It includes His death upon the Cross, and His resurrection, concerning which He said: "Because I live ye shall live also." It includes all the dispensations of the Gospel from the days of Adam to the present time. It covers this great and final dispensation, which will gather to its bosom all former dispensations of God's dealings with man, and bind them together in one harmonious whole. It comprises the work of Joseph the Prophet and the latter-day restoration of the Gospel. It extends over the future, over the Millennium that is to come, the reign of universal peace and good will, and over the glorification of our planet and its conversion into a heaven, the abode of the righteous forevermore. These are all parts of the great God-story, the Gospel of the Lord Jesus Christ.

The Latter-day Saints have been criticised and even ridiculed because the Church to which they belong has had so much to do with temporal things. Men have apostatized in

times past, and have tried to justify their defection from the truth on the plea that the Church was engrossed with temporalities—with the construction of canals, the building of railroads, the extension of telegraphs, the founding of co-operative stores, mills, and factories, the institution and promotion of industrial enterprises of various kinds. As if these things had no connection with the work of God and were no part of the divine plan for the building up of His kingdom. As if a desert could be redeemed by prayer and prophecy alone! As if colonization and empire-founding could be accomplished merely by sitting in meeting and singing hymns, or by preaching and listening to sermons. The Latter-day Saints realize that the Gospel embraces temporal as well as spiritual duties; that it is intended to save the souls of men; and that the soul is not spirit alone, nor body alone, but spirit and body combined. The two priesthoods under which this Church was organized and by virtue of which it carries on its work, are an object lesson, teaching the Latter-day Saints that they are expected to interest themselves in temporal affairs as well as in spiritual concerns—which, after all, include the temporal, as the greater includes the less. All God's commandments are spiritual, and as such they cover all things, the temporal as well as the spiritual. Those same apostates, if they were here today, would complain about the water reservoirs, the sugar factories, the knitting works, and the various other enterprises that have been carried on or assisted with means voluntarily contributed by the Latter-day Saints for the building up of Zion. I wonder they did not grumble because our people in early

days found it necessary to battle with crickets and grasshoppers and even to fight Indians, in order to save themselves from destruction. About the only temporal activities they did not find fault with were gold and silver mining, in which they themselves were engaged.

Our missionaries, our boys, our fifteen hundred to two thousand striplings who go forth into the world to testify that Jesus is the Christ and that Joseph Smith is His Prophet—they are not the only ones who are preaching the Gospel in this dispensation. Their fathers and mothers who send them means to enable them to travel from place to place, they are preaching the Gospel by the assistance thus rendered to their sons in the mission field. And behind them also—as Brother Roberts reminded us in a recent meeting—is the great Church that sends them forth—a vast spiritual-temporal machine for the preaching of the Gospel, the saving of souls, and the preparation of the world for the Savior's coming. Those who receive these missionaries into their homes, who feed them and help them on their way, are likewise preaching the Gospel; for it can be preached in many ways, and by example as well as by precept. We can all be preachers of it—can all tell some part of the great story of God and the building up of his kingdom. They who pay tithes and offerings or otherwise contribute to the revenues of the Church, are helping to proclaim the message of salvation. The larger view need only to be taken, and our course is vindicated, whether it deals with things temporal or things spiritual. There is a work for every man, woman and child in the preaching of the Gospel, and woe unto those who

have had this commission put upon them, if they neglect it! We need not worry about temporalities; all we need concern ourselves over, is whether we are doing our duty where God has placed us, and holding first in our hearts the interests of His work. Never aggrandize yourselves at the expense of the Kingdom of God.

We cannot safely substitute anything for the Gospel. We have no right to take the theories of men, however scholarly, however learned, and set them up as a standard, and try to make the Gospel bow down to them; making of them an iron bedstead upon which God's truth, if not long enough, must be stretched out, or if too long, must be chopped off—anything to make it fit into the system of men's thoughts and theories! On the contrary, we should hold up the Gospel as the standard of truth, and measure thereby the theories and opinions of men. What God has revealed, what the prophets have spoken, what the servants of the Lord proclaim when inspired by the Holy Ghost, can be depended upon, for these are the utterances of a spirit that cannot lie and that does not make mistakes; while the teachings of men are often based upon sophistry and founded upon false reasoning. Uninspired men are prone to judge by outward appearances, and to allow prejudice and plausibilities to usurp the place of divine truth as God has made it known.

The Savior declared: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And He gave, as one of the signs of His second coming, "wars and rumors of wars," which He said "must come to pass." Joseph

Smith supplemented this divine prediction with the prophecy that war would be "poured out upon all nations;" the Lord declared through him that those who gathered to Zion from the various nations would be the only people under the whole heaven that would not be at war one with another, and that they who would not take up the sword against their neighbor must needs flee unto Zion for safety. But last summer, as I am told—for I was not present—but I am informed that a learned gentleman, not of our faith, though a very estimable man, a scholar, a philosopher, a good and wise teacher, stood up in Salt Lake City and declared it to be his conviction that there could not be another great war upon this earth. The peoples of the world were too refined, too civilized, too cultured, to permit or tolerate anything of the kind; the financiers would not stand for it, would not furnish the "sinews of war," would not finance the armies and the military movements, and consequently such a war could not be. Since then the greatest hell of conflict that the world has ever known has burst forth and now wraps Europe in flames. In the light of such developments, which are you going to depend upon—which can you afford to tie to—the theories of men or the revelations of Almighty God?

What more eloquent preaching of the Gospel has there ever been, in this or any previous age, than the great gathering movement which has been going on since Joseph Smith lifted up the standard of the restored Gospel in this dispensation? There is no more eloquent preaching than when men and women will forsake their native land, their homes, their parents,

their children, their material possessions—every earthly thing, and cross the stormy ocean, the heated plains, the frosty mountains, many of them laying down their lives, to be buried in lonely graves by the wayside; pulling hand carts, wading rivers, crossing deserts, climbing mountains, and settling in a barren waste—all for what? Was it for gold and silver, houses and lands, flocks and herds, and the betterment of their temporal condition? Was it for the honors of men and the applause of the world that they did these things? No, it was because they loved God and wanted to build up His kingdom. They had heard the voice of the Shepherd; they were His sheep, and a stranger they would not follow. Yet these people, our grandfathers and grandmothers, our parents, who came from Scandinavia, from Germany, from Switzerland, from England, Scotland, and Wales, from Australia and the islands of the sea, from Canada and the States of the Union, braving every hardship, facing every peril, laying their all upon the altar, coming out and fighting for God and His divine purpose—they are called by some "the offscourings of the earth," "the scum of creation!" Perhaps it is because they "came out on top!" (Laughter.) But cream also rises, and if I were asked to characterize and describe the Latter-day Saints who have made such sacrifices, I would say they are the cream of God's creation—the heroes and the heroines of modern times. There is no more eloquent preaching of the gospel than is found in their toils and privations, in their struggles and achievements.

All men will not receive the Gospel. Some hate the truth, and turn

from it instinctively. A man who is wallowing in sensuality, giving himself up to the gratification of his base appetites and desires, he does not love the person who comes to him and warns him to stop these evil practices; he hates him—hates him for the message that he bears, for he wants to be let alone to continue his wallowing in the mire. Such men will not receive the truth—unless God puts His Spirit into their hearts; for after all men are not converted by preaching, nor by anything else than the Spirit of the Lord. Some people hate the truth, and love darkness rather than light, “because their deeds are evil.”

There are others who are clean of conduct, and who love the truth, or would love it if they could only see it. But they are spiritually blind. They have listened to lies and slanders about this work, until they are filled with prejudice and cannot see clearly. We are surrounded by such people here in Salt Lake City and elsewhere, and we must be patient with them. President Smith says that he can love any honest man, no matter how much he differs from him in opinion. We can all afford to follow that example, and be patient and kind and forbearing to those who do not see just as we see.

There are still others, who love the truth and who recognize it, but they dare not espouse it; they are afraid of the social consequences. This whole broad land, this whole broad world is sprinkled with such people. Our boys meet them, and our girls, not only in the mission field, but in the colleges and universities of East and West. When the principles of the Gospel are presented to them they say, in surprise and astonishment: “Is that ‘Mormonism?’ I never dreamed it. Why,

that is true—I believe it with all my heart.” And the tears spring to their eyes as they acknowledge it. But they don’t come out in the open and fight for it. Why not? Judge ye. Brother Smoot truly told us that the crying evil of this generation is moral cowardice.

“They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must
think;
They are slaves who dare not be
In the right with two or three.”

I thank God that I belong to a people who not only love the truth, but who recognized it when it came to them and were not ashamed to stoop and pick up the diamond from the dust. “Truth is truth, where’er ’tis found,” and a diamond is a diamond, whether it sparkle in the dust at your feet or glitter in the diadem of a queen. I thank God that I am numbered among a people—that I am descended from parents and grandparents who not only saw the truth, and loved it, but also dared to come out and fight for it and suffer for it. “Scum of creation,” forsooth! Where, then, will you find your heroes and heroines?

Some day “Mormonism” will be popular; the whole world will follow after it, shouting its praises and eulogizing those who were brave enough to befriend it in the days of its obscurity. There will be no lack of friends and followers in that day; but now is the accepted time, when the world is being tested, to see whether it will befriend the truth in its poverty, and without waiting for it to become popular before bowing down to it and rendering the homage that is its due.

"Then to side with truth is noble

When we share her wretched crust,
Ere her cause bring fame and profit,

And 'tis prosperous to be just;

Then it is the brave man chooses,

While the coward stands aside,

Doubting in his abject spirit,

Till his Lord is crucified,

And the multitude make virtue

Of the faith they had denied."

May God keep us steadfast in the truth, and help us to preach the Gospel and discharge the great responsibility that rests upon us, the proclaiming of the message of salvation, by example as well as by precept, and may we all endure faithful to the end, through Jesus Christ our Lord. Amen.

A duet entitled, "Music of the Pines," was sung by Sisters Lizzie Thomas Edward and Agnes McMillan Bolto; words and music by John Chamberlain.

ELDER DAVID O. M'KAY.

Mutual aid of Church members—

Those who give offerings, and observe to fast, bless themselves—

Healthful effect of fasting—Fasting,

a means of attaining self-control—If

each member of Church donated

ten cents monthly, all needs of the

poor could be supplied.

"Our people are efficient, prosperous and happy, because we are a body who aid one another in the productive life." This expression from a recent publication entitled, "The Religion worth having," came to me this afternoon as I listened to my brethren present the various phases of this great latter day work. The Latter-day Saints are truly a people who aid one another in the productive life, a life that tends towards the salvation of the human being. By that salvation I do not mean just

a place in the hereafter where all our cares and worries may cease, but a salvation that applies to the individual, to the family and to society here and now. Through the Gospel of Jesus Christ, and the perfect organization of the Church as revealed in this dispensation to the Prophet Joseph Smith, we are aiding one another *spiritually* by taking advantage of the many opportunities for service in the Church. We are fostering *brotherhood* by activity and association in priesthood quorums, in auxiliary associations and in our social gatherings and ward reunions. We are aiding the young people in securing *wholesome pleasures*, by giving them sweet and wholesome enjoyment under the direction of the priesthood, as it serves particularly in the Mutual Improvement Associations of the Church as well as in other organizations and in the amusements under the direction of the authorities of the ward. The Church is aiding in *temporal matters* and a practical benefit is resulting to the people today through the united efforts of the membership of the Church. In such ways, and many others, the Church fosters the practical things of life.

During the few minutes that I stand here this afternoon I desire to call attention to the principle of Fast Offerings, as one of our economic efforts toward aiding one another. I mention it because of the fact that in the report given by our president at the opening of this conference, it was stated that \$160,000 had been appropriated from the tithing fund to aid the worthy poor. I thought at once of this principle established by revelation whereby all the men and women in the Church may not only benefit those

who are in need of financial aid, but by so doing may bring blessings unto themselves. We are asked, as a Church, to fast once a month—to refrain from eating from Saturday evening meal until Sunday evening meal. The requirement is that all members of the Church fast that day, attend to their meetings, particularly their sacrament meeting, and in accordance with the revelation of God, give their oblations, render their sacraments and offer their prayers to God. We are asked, further, to contribute in effect the amount of those two meals for the benefit of the worthy poor in the ward. No stated amount is given, each one is left to give voluntarily that which he believes he ought to give, so that the bishop may have in his hands sufficient funds to aid those who may be in need.

Now, it is a little, simple thing, and at first thought it does not seem to have much of the power of salvation in it, but like all other principles and ordinances of the Gospel of Christ, it is associated with the fundamental principles of life and salvation. That is why I desire to call the attention of the presiding authorities who are before me, as well as of all the Saints in Israel, to the importance of living up to this requirement more closely in the future than they have done in the past. Let us see what it means.

If we contribute to the bishop the value of two meals once a month, we are certainly no poorer financially than we would be if we had consumed those meals as we regularly do. There cannot be any loss to our own family in a financial way, and we have given at least a mite towards alleviation of hunger, perhaps distress, in some home that is less fortunate, less blessed than

we. There is no loss to us financially, no man is poorer, no man is deprived of one blessing, no child is deprived of anything that he would have had if he refrained from giving that small contribution. Financially then, nobody who gives it is any the poorer.

Physically, we are better off by refraining from eating at least once a month than we are when we eat regularly three meals a day. Time will not permit to go into this phase of the subject; but I am just reminded now of having read a few days ago, the opinion of one of our leading athletes who in his training watched the effect of eating three regular meals, then of eating two regular meals and finally of eating one meal daily, regularly, and he concludes so far as he is concerned that when he ate three meals a day he had been eating too much, and when so doing he found it necessary to fast at regular periods in order to maintain his vitality to the standard possessed when he ate more sparingly. Physiology books will give us the same lesson. So, generally speaking—each individual must take this for his own good,—but generally speaking no person is injured in any way by his depriving himself of those two meals on Fast Day, but on the contrary he is benefitted physically.

There is still another blessing, and here I believe is the most potent factor, the most saving power in this Fast day requirement. What our young people need, what every man and woman in this world needs in order to keep himself or herself free and unspotted from the sins of the world, is the power of self-mastery. Each individual should studiously practice self-control. It does not come all at once. Nature never

makes cash payments as a whole, says William George Jordan. Her payments are always made in small installments. Those who desire to win self-mastery must do it by constant application. About the only definite command, to fast as given in the Law, refers to this principle as an "affliction of the soul." It is associated with spiritual uplift, and therein is one of the greatest blessings that come to those who will fast as God has asked them to. Some may say, "Well, that isn't much, I cannot see how the refraining from partaking of food once a month regularly is going to give me any self-control." It does, however, it is one of the best lessons that adults as well as children can practice. Appetite is calling, there is a yearning and the natural tendency is to yield. Teach the child to master appetite. Teach him, not harshly, but kindly, with the Spirit of the Lord, with the spirit in which the revelation was given, and you will find that in childhood these little lessons in abstinence coming daily to your boy, unconsciously are placing into his little spirit power that may save him from falling in disgrace sometime when he is driven on by the fire of youth to the very verge of the precipice of destruction. Then is the time that he will need mastery of self and he will have it. Men who have studied this principle suggest that we need to take some such lesson as this not only weekly or monthly, but daily. Mr. Wm. George Jordan, says in that excellent article, "The Kingship of Self-Control":

"Let us each day do as mere exercises in discipline, in moral gymnastics, a few facts that are disagreeable to us, the doing of which will help us in instant action in our hour of need. The

exercises may be very simple, dropping for a time an intensely interesting book at the most thrilling page of the story, walking home when one is able, when the desire is to take a street car; talking to some disagreeable person and trying to make the conversation pleasant. These daily exercises in moral discipline will have a wondrous tonic effect on man's whole nature. The individual can attain self-control in great things only through self-control in little things." [That is in harmony with the suggestions that Professor James gives in his excellent article on "Habit." He makes practically the same point, by saying,] "Be systematically ascetic or heroic in little unnecessary points; do, every day or two, something for no other reason than that you would rather not do it; so that when the hour of dire need draws nigh it may find you not unnerved and untrained to stand the test." He says it is something like paying an insurance, a fire insurance; you may not need it, but if ever the fire come you are protected by the small payments you have given, "so it is" he says, "in these daily habits of concentrated attention, energetic volition and self-denial in unnecessary things. The man will stand like a tower when everything rocks around him and when his softer fellow mortals are winnowed like chaff in the blast."

Don't think that there is not a spiritual significance in the little principle of fasting. Don't think parents, that you are favoring your child when, out of compassion, you say, "Oh give him his breakfast; oh let us have breakfast; let us have dinner; I have the headache; the little boy is too young to go without his meal," and so on. You don't know what you are doing by such teaching as that. I want to tell you that the children of our Church can be so taught this principle of self-denial that they will set worthy examples to their parents in the observance of it. Your little deacons particularly—there is a magnificent

opportunity for teaching them one way of honoring the priesthood.

Now, what does obedience to this requirement mean in aiding those who might be in need? It means that one hundred sixty thousand dollars need not be taken from the tithing fund because some of us did not comply with the principle of fast-offerings! If you estimate those two meals as being worth only five cents each—that is all, say that you are saving, by refraining from eating those two meals, only five cents each. If you contribute that amount as your offering on fast day, your bishop will have sufficient funds in his hands to pay out all that he needed in 1914 to support his worthy poor and will have as much more on hand towards help for the next year. Five cents a meal for each person is not much; surely we ought to do that. This would mean \$1.20 per capita, an amount more than sufficient to supply all the present demands for the worthy poor in our Church. Think what it means and particularly when we are aiding ourselves by doing it. We are losing nothing financially; we are blessing ourselves physically, and we are gaining greater spiritual power, to withstand the temptations that we meet in life; and best of all, we are practicing the very essence of our religion; the true Christ-spirit is manifest in that little offering. You know what the Savior said when He referred to the time when the Son of Man shall come in His Glory:

“Come ye, blessed of My Father, inherit the kingdom prepared for you; for I was an hungered and ye gave Me meat; I was naked and ye clothed Me; I was thirsty and ye gave Me drink; I was sick and in prison and ye visited Me; and then they will say: Lord, when saw we Thee hungry and

gave Thee meat? or thirsty and gave Thee drink? or naked and clothed Thee? or sick and in prison and visited Thee? Then will He say to them: Inasmuch as ye have done it unto the least of these My brethren ye have done it unto Me.”

That is in accord with the beautiful sentiment expressed in the last stanza of the hymn that the prophet had sung in Carthage jail, just before he was martyred. “A Poor Wayfaring Man of Grief.” You remember how he was hungry, thirsty, beaten, thrust into prison; and then at last, in a moment, “the stranger started from disguise”:

“The tokens in his hands I knew,
The Savior stood before my eyes;
He spake and my poor name he
named,
Of me thou hast not been ashamed;
These deeds shall thy memorial be,
Fear not, thou didst them unto me.”

God help us to obey these principles more faithfully in the future than we have in the past, to be efficient, prosperous and happy always, because in the strictest sense of the word we do all we can, by obedience to the principles and ordinances of the Gospel, to aid one another in the productive life: I ask it in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

In the Doctrine and Covenants, the Lord tells us that we offend Him when we do not acknowledge His hand in the events which shape our lives. We live in a day of miracles, but unfortunately the hearts of the people have waxed gross, and their ears dull, that they do not perceive the hand of the Almighty in the events which are transpiring. I be-

lieve that the deliverance of Washington's army by the fog, when misfortune faced him, was miraculous, as was the cloud and the pillar of fire that came between the fleeing Israelites and the pursuing Egyptians. Hundreds of years before the coming of the Redeemer in the flesh Nephi uttered this splendid prophecy: "In the day that the prophecies of Isaiah shall be fulfilled, men shall know of a surety, at the times when they shall come to pass." And so Jesus said to the people, "If any man will do the will of the Father he shall know of the doctrine whether it be of God or whether I speak of myself." Isaiah predicted the coming of Jesus, he predicted His life's work; and Peter having obeyed the will of God could say so grandly to his Master, "Thou art the Christ, the Son of the living God." When Jesus passed away, what power was it that upheld Peter and his fellow apostles in declaring and testifying, and sealing their testimony with their life's blood. What power was it that called them to adhere to this testimony? It was the power of God. It was the power of the Holy Ghost by which, the Prophet Joseph tells us, angels speak; therefore they speak the truth.

It must be borne in mind that Isaiah predicted the mission of Joseph Smith, the prophet of God, as well as the mission of Jesus the Redeemer; and so the prophesy of Nephi holds good in this case, too, that men should know of a surety when all the prophecies of Isaiah should be fulfilled. So we behold the three witnesses to the Book of Mormon, faithful unto death to their testimony, speaking in the fear of God, because Nephi's promise had been richly fulfilled in them, and they knew by the power of God,

what

son I knew by the gift of the Holy and so that this book was translated by the gift and power of God. This testimony has come to the Saints of God, the testimony that they do know that Jesus is the Christ, and that Joseph Smith was a prophet of God.

Jesus said, speaking of His second coming: "And He shall send His angels with the great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." Those angels have come; that mighty angel Moroni brought the Book of Mormon; and the prophets of God predicted that when this book should come forth, in the dispensation of the fullness of times, the gathering of Israel from their long dispersion would commence. In the Kirtland Temple, Moses appeared unto the Prophet Joseph Smith and delivered unto him the keys of the gathering, and the people of God are engaged in this great, this noble, this mighty work, supported by the knowledge, by the surety that this work is of God and that it is the power of God unto salvation. Look at the ministry of the elders in the field, your sons and daughters, my brethren and sisters. Truly their ministry is a miracle, when we contemplate the fact that they are there in the world outside, you might say, of the sphere of influence which the priesthood wields at home. Men have said that the elders belong to the Church largely, because of their fathers and their mothers, because of the influence of the authorities of the Church. Then I ask, what power sustains them in the world when surrounded by strangers, by enemies in many cases? What power sustains them in delivering their testimony? What

power magnifies them in the name of the people, and blesses them. What power and influence in the preaching of the Gospel? It is the power of the Christ. Not long ago I stood on the streets of Ohio assisting a young elder to hold an open-air meeting. As that boy, 20 years old, stood before that vast congregation, preaching the Gospel, with the love of God and innocence stamped upon his features, the tears flowed from my eyes, and I said to myself, would to God that his father and mother could look upon their son at this moment.

The spirit, the missionary spirit, is in this Church; it is the greatest spirit of all. Why? Because this Church has a mission; it is the great missionary in the world to prepare a people for the second coming of the Son of God. Last fall the Southern States Mission was honored by the visit of President Joseph F. Smith, President Charles W. Penrose, Elders George Albert Smith and Joseph F. Smith, Jr., of the Twelve, and the Presiding Bishop, C. W. Nibley. In the great cities of Memphis, Chattanooga, Atlanta, and Jacksonville, the people turned out in multitudes to listen to the word of the Lord. Up to that time no general public invitation of that kind had been issued to the people of those great cities; and when the President of the Church stood there and preached the Gospel to those congregations of Gentiles to men who were prominent in the business and professional life of those cities, to men who stood high in society and in governmental affairs, when I heard the President of the Church and his counselor, and the other brethren, preach the Gospel to them as missionaries, in the true missionary spirit, I felt to re-

joice, because I knew that God was with His servants and that they were delivering His message to the people.

Talk about their being something in "Mormonism!" Why, the Gentiles know there is something in "Mormonism." If every man, not in the Church, who believes that Joseph Smith is a prophet of God, I say, if every man who believes that Joseph Smith is a prophet of God would come into the Church, the membership of this Church would be added to by tens of thousands; for the knowledge that Joseph was a prophet is deepening in the world, it is taking hold of the minds of men. This Book of Mormon, with the Bible, is confounding false doctrine; it is opening the eyes of the people; it is causing those that erred to come to understanding; it is causing those that murmur to learn doctrine and be blessed of the Lord. One of our Southern statesmen told President Smith that he had been to Utah, he said: "President Smith, as I surveyed the achievements of your people, as I looked at what 'Mormonism' had done for the people, and what it had done for the country, I felt that there was power in 'Mormonism,' and power for good." My brethren and sisters, that statesman who declared that truth is only one of many who feel the same way.

I rejoice in the glory of God. I love to see this Church grow in influence and in power. When men honor my leaders, the leaders of this Church, they honor me; for as we help to build up the work of the Lord we build up ourselves. This people must rise as a people, some must not pull down while others lift up; we must all rise together, keep the commandments of God and dis-

charge our duties. I thank God for this missionary spirit. I bear you my testimony, my brethren and sisters, that the authorities of this Church have the missionary spirit, and in that spirit this people will succeed. In that faith they will go forth to perfection.

I beg of you, fathers and mothers, to write good letters to your sons; write them Gospel letters, not gossip. Write them good Gospel letters, filled with the spirit, and filled with encouragement. Oh the beautiful letters that come from the mothers! What splendid faith they have. It happens once in awhile, that an elder lays down his life in the field; he dies at his post of duty. I tell you, my brethren and sisters, the faith of the mother rises to heights of sublimity. Her son, who is to his mother even as the apple of her eye, is brought home to her in death. That mother's sublime faith—it pierces the heavens, so to speak, and she beholds, in her sorrow, the power of God, and with an eye of faith, which all the mothers of Israel have, she looks upon her son, cold in death, yet she knows that God's rich promises in her son shall be fulfilled in God's own time and in His way. She knows that

what God has begun in her darling son He will finish in glory, in honor, and in exaltation; for she knows the holy ordinances by which this may be brought about.

I desire to praise the Lord all the days of my life. I love God; I love my brethren; I love the people of the 'Lord; for they are the best people on the face of the earth.

"I'll praise my Maker, while I've
breath,
And when my voice is lost in death
Praise shall employ my noblest
powers,
My days of praise shall ne'er be past,
While life and thought and being last
Or immortality endures."

Amen.

The congregation sang the hymn:

The Spirit of God like a fire is burn-
ing!
The latter-day glory begins to come
forth;
The visions and blessings of old are
returning,
And angels are coming to visit the
earth.

Benediction was pronounced by
Elder Walter P. Monson.

Conference adjourned until Tues-
day, April 6th, at 10 a. m.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Tuesday, April 6th; President Joseph F. Smith presiding.

The congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

Elder John L. Herrick offered the opening prayer.

The congregation sang the hymn:

Now let us rejoice in the day of salva-
tion;
No longer as strangers on earth
need we roam,
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

ELDER ANTHONY W. IVINS.

Evidences that "a great and marvelous work" has come forth—World-wide proclamation of the Gospel—Unparalleled gathering from all nations—Many millions yet to be warned—Saints should be interested in national welfare—Righteousness needed in the nation, as in the Church.

"Now, behold a great and marvelous work is about to come forth among the children of men. Therefore, O yet that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

I suppose, my brethren and sis-

ters, that the varied exercises of this conference, the words of inspiration which have been spoken, have prompted us to think upon a variety of subjects. There has been some outstanding thought, perhaps, in all of our minds, varying as the different subjects, all of which are of very great importance, have been treated. It has been so with me. From the opening session of the conference, when the President of the Church made that splendid report of its condition, I have been thinking of these words of the Lord which I have read. This revelation was given more than a year before the organization of the Church of Jesus Christ of Latter-day Saints. The Church had not come into existence as a recognized body. The Book of Mormon had been published; a few men and women had been converted to the truth, and to the divinity of the mission of the boy prophet, who had translated and published it to the world. More than a year later, when the Church was finally organized, there were but six persons present who were recognized as participating in that organization, that were members of the Church. The total wealth of those people combined was scarcely sufficient to print the Book of Mormon and offer it to the world, and yet upon that little handful of men and women devolved the mission of proclaiming to the world the opening of this Gospel dispensation, and the appearance of the Father and the Son. Their mission was to con-

found false doctrine, to proclaim truth, and lay the foundations for the establishment of God's kingdom upon earth.

I have been looking backward over these eighty-five years of the existence of the Church. I have been making some comparisons. I have been asking myself the question, have these words of the Lord, which were spoken before the organization of the Church, been fulfilled, were they true? And I remembered that during those eighty-five years, from that little handful of people have come the multitude who make up the Church of Jesus Christ of Latter-day Saints; I remembered that the Gospel had been preached in every state of this Union; that it had been preached in Mexico and Canada, and had been carried to South America; that it had been preached in the Scandinavian countries of northern Europe, where multitudes of men and women, Israelites and heirs to the Gospel by right of the promise, have been brought into the fold of Christ, and numbered among the Saints of God; that it had been preached in Germany, in Belgium, in Holland, in a limited degree in France, in the British Isles, and in the Turkish Empire; that it had been carried to India; not much done in China, but has been carried to the empire of Japan, and to all the Polynesian islands of the Pacific. Many thousands of people have believed and obeyed it; inspired by the Spirit of the Lord they have been gathered together here in the tops of the mountains. Driven from place to place, in poverty, in distress, the Church was bodily moved from the east and planted here in these mountains, with the result which we see today.

There are scores of individuals in the Church today each of whom possess greater wealth than its entire membership did at the time that these words of the Lord were uttered. The Gospel has been preached almost everywhere. There is not, I believe I am safe in saying, in the history of the world, a parallel to it. Greater multitudes of people may have been converted to the truth in other Gospel dispensations, but if so, that conversion occurred in their own immediate vicinity and neighborhood. To have covered the civilized world, to have circumnavigated the earth, and above all, to have brought together these people from different nations, planting them in communities, strangers to each other by nationality and birth, and establish harmony, union, one purpose, that being the accomplishment of God's will in the earth, I say that no such thing has ever been undertaken and successfully accomplished before in the world's history. A great and marvelous work was about to come forth, and I believe that we are justified in saying, not boasting, but in humility before the Lord, and giving Him credit for all that has been accomplished, that He has vindicated His word, and that a great and marvelous work has been accomplished through the ministry of His servants, endowed with the Holy Priesthood, as they have gone out from His Church, and promulgated the truths of His Gospel in the world.

So much for the past. Now, when we contemplate these conditions, these splendid results, are we justified in saying that we have done enough, that the work of the Lord is finished, that there is nothing more for Latter-day Saints to do?

I believe that there is no condition so dangerous, either to an individual, a community, or a nation, as that which leads him to believe that he has reached the point where there is nothing more to do, nothing more to be accomplished, no farther progress, no development; that very moment retrogression begins. So I see before me, just as I regard the accomplishments of the past a miracle wrought by the hand of God, as I look into the future greater works to be done, demanding our attention, our energy, the exercise of our faith and all the power that we can get from the Father. While it is true that the Gospel has thus been generally preached in the world, it is also true that but a very small proportion of the inhabitants of the earth have yet heard it, or looked upon the face of a man bearing the Priesthood, and authorized to speak in the name of the Lord in this dispensation: millions of people in our own country must hear the truth, millions of people in the old world, the empires of Russia, China, and India; millions of people who are in Mexico, Central and South America must hear the Gospel, as we have heard it.

One of the great future accomplishments of this Church, and one which devolves upon us, is the preaching of the Gospel of the Redeemer to the scattered remnants of the House of Israel. I am a believer in the word of the Lord. I believe the things that are written in this book from which I read, the Doctrine and Covenants. I believe the promises of God as they are contained here in this Book of Mormon. What a strength that book has been to me! How I have thanked the Lord for it, for it has taught me the better way of life. It

deals plainly with the doctrines of the Gospel, teaches me my duty as a member of the Church, teaches me my duty to the state, teaches me my duty to my fellow man, and if the things contained there are true, just as certain as the sun shines in yonder heaven, so will the remnant who have descended from the men who wrote it, be brought to a knowledge of the truth of the Gospel of the Redeemer, come into the Church and be numbered with the Saints of God. The Lord has promised it, unconditionally; that is to say, unconditionally except as it depends upon their repentance, but that they will repent He has told us in the most definite manner, and there are millions of them around us, my brethren and sisters. These Lamanites, are heirs to the promises, and God has said, without qualification, that He will give this land to them for an everlasting inheritance, that they shall be, with us, the builders of the New Jerusalem; the powers of heaven shall be among them, and they shall know the record of their fathers which has been brought to us through the instrumentality of the Prophet Joseph Smith. I could read to you from this same book the word of the Lord in regard to that. Perhaps I had better do it, because I like to justify what I say, by the word of the Lord:

"Nevertheless, My work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto My people.

"And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—

"And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites,

who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren, the Nephites, because of their iniquities and their abominations;

'And for this very purpose are these plates preserved, which contain these records, that the promises of the Lord might be fulfilled which He made to His people.' (Doc. and Cov. Sec. 3:16-19.)

This also was revealed to us before the organization of the Church, so this great mission is upon us. The Lord expects us to perform it, and He will hold us responsible if we shall fail. And that is but a small part of our mission. Scattered among the nations of the earth are the house of Judah, the chosen people of the Lord. How long shall they continue, how long shall they suffer, how long shall they be a hiss and a by-word among the nations of the earth, because of transgressions of their fathers? This Book of Mormon, thank the Lord, gives them hope also, and I cry to the Lord that He will prepare their hearts, for the Redeemer testifies here that when these things come forth the Jews shall begin to believe, they shall begin to turn to Christ and recognize Him as their Redeemer, the Messiah. Just as certainly as they have been scattered, so will the Lord gather them together again, and restore to them the lands of their possessions, and they shall forever serve Him and honor Him as their fathers did in the beginning; and they must come through the efforts of the Latter-day Saints.

So I say, brethren and sisters, there is plenty to do; we are not to be at ease in Zion; we are not to say that the work of the Lord has been accomplished, and that there is nothing more to do, and those

are the very things which the prophet, in this Book of Mormon, warns us against, and says that some of us will say; but we must continue to work. These are the things that I see in the future, that are abroad; and as we preach the Gospel abroad so is it our duty to provide for, and assist, as we have hitherto done, those of our brethren and sisters who gather up to Zion from the nations of the earth, that they, like us, may become independent men and women. If there was nothing else in the history of the Church but that one fact, tens of thousands of people taken from the sweat houses of Europe, where they or their children never could have become independent men and women, have been brought here, planted upon this promised land, where they could become a part of it, owning it, claiming it as their own, under the permission of God our Father, by whom we hold all things, and have become independent, loyal citizens of this good government of ours. That work must continue. We cannot abandon it. So it seems to me that notwithstanding the magnitude of the work which was before the Church at the time of its inception, there is a greater field before us today than there ever has been before in its history.

There are other things for us to do, for our loyalty is not to the Church alone. We are here, we say, under the best government in the world and I believe it, and thank the Lord for it, a government, we say, which was established under the inspiration of the Lord Himself, and I believe it; we are citizens of that government. I never have been able to conceive that it is possible for me to be an acceptable member of the

Church in the sight of God, my Father, except that I am a devoted supporter of my country and its institutions, honoring, obeying, and sustaining its laws, and just as I labor for the spread of the truth, just as I seek to bring people to a knowledge of it, so is it my duty to labor for the establishment of righteous government in the land in which I live. The Church and the State are so intimately associated that in my mind I cannot separate them, for I believe that without the State the Church could accomplish little, and that without the influence of religion, those restraining influences which come through faith in God, and acknowledgement of our Redeemer as the Savior of the world, it is at least an exceedingly difficult thing that good government may be established and maintained in the world. So I must labor for better citizenship. Isn't that true? Justice, temperance, and truth are the fundamental doctrines of all good government; and if I see those doctrines threatened, is it not my duty to oppose their enemies? It seems to me that it is. Pageants may parade the streets, artists and poets may immortalize freedom on canvass and in verse, but unless the things that we do are in harmony with that which we say, "it is like sounding brass of a tinkling cymbal." And so I say that so long as there are in this great nation of ours men and women who cry for bread, who seek employment in vain, while others indulge in the extravagant accumulation and use of wealth; so long as our prisons are filled with men and women who defy the law, and those rules which are established for the security of society; so long as men in this free government shall deliberately ignore and

defeat the will of the people whom they pretend to represent; so long as there shall remain in this land of ours a single house of assignation, where the souls and bodies of women are bartered for gold; so long as there shall remain upon the opposite sides of the streets from where houses of prayer are built, chapels of the devil, which, with open doors beckon your sons and invite them in, that they may become drunken and corrupted, their bodies and souls endangered;—I say, so long as these conditions continue there is work to do, for every man and woman who has taken upon him or her the name of the Redeemer. I do not wish to be regarded as an agitator, I do not wish to be regarded as an extremist; but my brethren and sisters, if I see these things as I move about among the cities of this country, is it my duty to be silent, or is it my duty, as a professed teacher of righteousness, to call attention to them, in order that they may be corrected? When men sell their votes by thousands, and ambitious men buy them in order that they may be magnified before the people; and attain to those places of trust where your very lives and liberties are at stake, as occurred in the last election in one of the greatest states of this republic, it seems to me that there is something to do; and if I see these forces which are making as surely for the disintegration of this government as they ever made for the disintegration of governments that have existed before it, I cannot restrain the feeling which I have that it is my duty to call attention to them, not to complain, but in the hope that seeing them we may reform.

Just the other day a ship struck

upon a rock, an uncharted reef, off the coast of California, and was wrecked. No one knew the rock was there before, but the captain of the vessel knows it now; he knew when he struck it. Would it be proper for him to go away and say, "That hidden rock is there, but never mind, I won't say anything about it, I will just let somebody else come along and run their ship onto it, and be wrecked as I have been?" No, he puts it on the chart, so that the next mariner who comes knows that he must avoid that spot.

So, my brethren and sisters, if you will read the word of the Lord, if you will be admonished by the prophecies contained in these books, if you will study the history of the nations that have lived before you, you will know that there is just one thing that makes for security, and that thing is righteousness and truth in the Church, in the State, in business, and in the life of every individual who pretends to serve his people, or to serve the Lord. That is all that I wanted to urge, just that there be righteousness, that there be integrity, that there be honesty. When I see the great work which is before us, and contrast it with the past, I feel like buckling up my belt one hole shorter, as the Indian does when he lacks a meal, and going on with the fight. The battle with sin is real. Don't deceive yourselves by thinking that the devil is dead. He is very much alive; he knows the truth, he fears it, he trembles but he will never obey it until he is bound with chains and put where he belongs. And there are thousands of men in this country who are just as unconvertible as Lucifer himself, because they are his agents;

I would that they could all be converted to the Gospel of Christ; but if that is impossible then I regard it to be my duty, as a citizen of this country, to see to it that just and merciful laws be enacted, so that if a man refuses to yield to reason, if he refuses to be converted to the truth, he may be restrained by force and put where he belongs, that he cease to be a menace to his fellow citizens.

The Lord bless you, my brethren and sisters, guide us in the right way. Oh, how precious is the Spirit of God our Father, that leads us unto all truth! I pray for it; I need it myself every moment; you need it. If you are guided by it you never will go astray, but you will feel as I do that in this fight with sin you had better die in the trenches, for that is where we all are, we are right in the trenches, in the first ranks; better die there, as those Belgians died, than that we compromise with the devil to obtain peace, for he never keeps any contract that he makes, he never did, he never will, and if you accede to him one iota, you are like the fly that goes into the web of the spider, you become so entangled that you never can escape, and there you die. God help us carry on this magnificent work until His purposes are accomplished, until the destiny of the Church is fulfilled, until the state is purified and we prepared, both religiously and civilly, for the kingdom and coming of the Lord, that His will may be done on earth as it is in heaven, I pray through Jesus Christ. Amen.

Elder Melvin Ballard sang a hymn entitled, "Come near me, O my Savior."

ELDER GEORGE F. RICHARDS.

Faithful continuance in righteous living essential to salvation—Obedience to the law of tithing enjoined—Need for missionary work among the Saints at home.

"If in this life only we have hope in Christ, we are of all men most miserable." So said the Apostle Paul in his Epistle to the Corinthians. The Latter-day Saints have hope in Christ beyond this life; yea an assurance that through Him we will live again; that is to say, we will be resurrected after death, as He was resurrected; and not only this, but we have hope in Christ and an assurance that we will be saved and exalted through Him, by keeping His laws and commandments. I think the Latter-day Saints understand, too, for they have been well taught, that this does not mean merely the accepting of the first principles and ordinances of the Gospel, but that we be true and faithful in keeping all of the commandments, obeying all of the laws, and that we continue, faithful unto the end. We preach the Gospel in the world, and tell the people that something more than faith is necessary to salvation. His commandments must be obeyed. I have thought that we have need, my brethren and sisters, of being taught at home that faith alone is not all that is necessary to salvation, there are so many of our people who seem to be satisfied with only their faith, and the acceptance of the first principles and ordinances of the Gospel. There are many, who have never had sufficient faith to live the laws of the Lord, making them worthy to go up to the temple and receive the higher ordinances and greater blessings which are in store for the faithful.

One of the laws which the Lord has given us, and which is necessary for the salvation of His children and for the welfare of His work, is the law of tithing. There are many thousands of Latter-day Saints who have been true and faithful in observing this law, who pay their tithing regularly, faithfully and fully. There are others, counted by the thousands—twenty-two thousand, to be more definite, in the Church, who have had means which should have been tithed, and they have not paid a cent of tithing during the past year. They have been moving along, recognized as members of the Church, but they are not doing their full duty. They are wanting in faith to do the works which are necessary to salvation. It is our hope in Christ that we will obtain salvation and eternal life by doing these things which He has commanded us to do, things which are right for us to do. Who will say that it is not right for every member of the Church, according to his financial strength, to aid in the building up of the kingdom with his finances; and is not that what the Lord has required in this law? He does not ask one to do that which he cannot do. There is no one asked to pay a dollar's tithing until he has received ten dollars; or ten cents tithing until he has received a dollar to be tithed. If we would pay our tithing as we receive our income, or interest, we would always have something to pay as tithing. Who will pretend to say that it is not a just law? If this kingdom were on wheels, and it were possible for the Latter-day Saints to roll it forth by pushing and pulling, would we expect of the physically weak man or woman to push or pull as much as the one who is physically

strong? Why, certainly not. A little child ought to comprehend that principle. Of course, where much is given much is expected.

I would ask you, brethren and sisters of the Church, if a person, being a member of any organization which is effected for the common good of its members, is considered a good member of that organization, if he will not do his part in carrying it on? If finances are necessary he will be expected to do his part in a financial way. What of those who would reap the benefits of the organization, and refuse to do their part in maintaining it? I say, the law of tithing is a just, and righteous law of God, it is our Father's provision for the carrying on of His work, in large measure, and His distribution of the financial responsibility of it, among His sons and daughters who have covenanted to obey Him. Now, since we have twenty-two thousand men and women who have means which should be tithed, and who refuse to pay their tithing, and who otherwise manifest their religious indifference, we have need of work at home as well as abroad.

There are two great arms, at least, to this work, and the responsibility which rests upon us as Latter-day Saints, is the preaching of the Gospel to the nations of the earth, and the preaching of the Gospel to the people at home. The Lord said to His Prophet Ezekiel:

"I have made thee a watchman unto the house of Israel," as we elders are watchmen. "When a righteous man turns from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin and his righteousness which he hath done shall not be remembered; but his blood will I require at thine

hand. Nevertheless if thou warn the righteous man that the righteous sin not and he does not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." (Ezek. 3:20, 21.)

There are men and women who have at some time repented of their sins, who made a good beginning, in this work, in embracing the Gospel, who have departed from their righteous ways, and are going into spiritual darkness, and it is for us to care properly for these people. I am asked, by stake presidents, when I go into their stakes, "What can we do to get these, our brethren and sisters whose names are on the non-tithe payers' list, to pay their tithing?" I have had to say, "I suppose that they are not able to take meat; they need milk; we will have to begin over again and convert them by preaching to them the first principles of the Gospel, and, when they get sufficient faith, then we may hope that they will live this and other laws."

The non-observance of this principle of tithing is only one of the indications that there is need of constant labor at home in the stakes and wards of Zion. For instance, according to the reports which we have, there are in the stakes of the Church, a population of 372,000, and according to the statistics, only about fifty per cent of these men, women and children attend a religious meeting upon the Sabbath day, including the Sunday School. Where are the 186,000 every Sabbath day, who ought to be worshipping the Lord? Isn't there something for us to do? Of the 92,000 male members who hold the Priesthood in this Church, we are told that 29,000 of them are inactive; that 27,000 of them, during the year

1914, did not attend a single quorum meeting. Is there not something for us to do?

The hope we have in Christ, my brethren and sisters, is that we will obtain salvation, not by neglecting these duties, not by disregarding the commandments of the Lord, but by being true and faithful in keeping them all, and in laboring for the salvation of others. I feel that it is true religion and undefiled that we minister to the souls of men, for their salvation, at home as well as abroad, and in this ministry we establish ourselves in the faith, and anchor our souls in salvation.

The Lord bless these hundreds and thousands of faithful workers in the Church, that they may be untiring, and the Lord bless those who are wanting in faith, and help them to keep His commandments, continuing faithful unto the end, that they may receive salvation through Christ, our Savior, I pray. Amen.

ELDER JOSEPH F. SMITH, JR.

A summary of belief in doctrines of the Gospel—Temple ordinances essential to exaltation, for living and dead—Duty of Church members to love one another, and help all mankind.

It is always a pleasure to me to hear the Gospel preached, and to listen to the testimonies of the elders of Israel, for I accept the Gospel of Jesus Christ in its fulness as it has been revealed in these latter days. I believe absolutely in the great atonement of the Son of God. I accept Him as the only begotten Son of the Father, who came into the world to atone for sin and to give to the world life, that we might have it more abundantly. I believe in the

Gospel of the resurrection of the dead, and that all men shall come forth from the grave in a literal resurrection, a uniting of body and spirit, never more to be separated. I believe that the just will be exalted to thrones and powers and principalities in the kingdom of God, and that every man shall receive a reward according to his works. I believe in the doctrine of repentance from sin; that it is necessary for all men to repent. I accept the doctrine of baptism for the remission of sins, by immersion in water, the ordinance being performed by one having authority to administer in the name of the Lord. I believe in the doctrine of laying on of hands for the gift of the Holy Ghost, by which we are brought into communion with our Father in heaven and learn of His ways, that we may walk in His paths. I firmly believe in the doctrine of revelation and inspiration; the privilege of man to communicate, under proper conditions and circumstances, with the Lord. I believe in the principle of prayer, and that no man can come unto God without he has in his heart the spirit of prayer, by which he communicates with the Father. I believe in the salvation of the human family, and that it is the intention and desire of the Lord to save all His children, with the exception of a very few who will not be saved, who reject salvation against themselves because of their utter wickedness and sinning against the light. I believe the Gospel is universal, and it is not merely for the handful of people known as Latter-day Saints, but that the Lord desires to save all men, and eventually will save all through their acceptance of the Gospel of Jesus Christ and obedience to His laws, with the excep-

tion, as stated, of the few who reject salvation against themselves. I do not believe that a man is saved in this life by believing, or professing to believe on the Lord Jesus Christ, but that he must endure to the end and keep the commandments that are given. It is a principle of the Gospel that those who do not hear the plan of salvation here will have the privilege in the spirit world, and being judged, as Peter said, according to men in the flesh, through their repentance may live according to God in the spirit, and that all mankind will be ferreted out in this life or in the spirit world, and will have the Gospel preached to them. The time will come when every knee shall bow and every tongue confess that Jesus is the Christ.

I thank the Lord for our temples, where we may go and receive blessings and Priesthood and power that are necessary for us to receive in order to gain exaltation in the kingdom of God. Where we may also go and have the privilege of working for the salvation of the dead, that they too may receive the truth and be redeemed and accept the Gospel, just as we do now in the flesh. I am thankful to the Lord for the knowledge of the eternity of the marriage covenant, which gives the husband the right to claim his wife, and the wife the right to claim her husband in the world to come, providing they have gone to the House of the Lord and been united for time and all eternity by one holding this sealing power, for in no other way can this great blessing be obtained. I am also thankful for the knowledge that the family relation, and the unity of the family, shall continue, where properly organized, in righteousness in the life to come.

I believe in all these doctrines that have been presented by the various speakers at this conference. I accept them all, and rejoice to know that they have been revealed in truth and power, in this dispensation of the fulness of times. I pray that we as Latter-day Saints, may be united in every particular for our welfare, and see eye to eye in all these principles of truth, and stand together for the advancement of the Gospel throughout the world. I trust that all these things find an abiding place in our hearts, that we may in very deed stand in the trenches, or in the front ranks of the battle against sin, with united purpose.

I believe it is our solemn duty to love one another, to believe in each other, to have faith in each other, that it is our duty to overlook the faults and the failings of each other, and not to magnify them in our own eyes nor before the eyes of the world. There should be no fault-finding, no back-biting, no evil speaking, one against another, in the Church of Jesus Christ of Latter-day Saints. We should be true to each other and to every principle of our religion and not be envious one of another. We should not be jealous one of another, nor angry with each other, and there should not arise in our hearts a feeling that we will not forgive one another our trespasses. There should be no feeling in the hearts of the children of God of unforgiveness against any man, no matter who he may be. The Lord has said—I think I will read it—in one of the revelations, the following:

Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the

Lord, for there remaineth in him the greater sin.

I the Lord will forgive whom I will forgive, but of you it is required to forgive all men;

And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds.

And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scripture saith unto you, either by commandment or by revelation.

And this ye shall do that God may be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

I believe in that doctrine. We ought not to harbor feelings one against another, but have a feeling of forgiveness and of brotherly love and sisterly love, one for another. Let each one of us remember his or her own individual failings and weaknesses and endeavor to correct them. We have not reached a condition of perfection yet, it is hardly to be expected that we will in this life, and yet, through the aid of the Holy Ghost, it is possible for us to stand united together seeing eye to eye and overcoming our sins and imperfections. If we will do this, respecting all the commandments of the Lord, we shall be a power in the world for good; we shall overwhelm and overcome all evil, all opposition to the truth, and bring to pass righteousness upon the face of the earth. For the Gospel will be spread and the people in the world will feel the influence which will be shed forth from the people of Zion, and they will be inclined more to repent of their sins and to receive the truth.

There is no place in Zion for the wilful sinner. There is a place for the repentant sinner, for the man

who turns away from iniquity and seeks for life eternal and the light of the Gospel. We should not look upon sin with the least degree of allowance, any more than the Lord can do so, but walk uprightly and perfectly before the Lord. It is our duty to look after each other, to protect each other, to warn each other of dangers, to teach each other the principles of the Gospel of the kingdom, and to stand together with a united front against the sins of the world.

I pray that we will do so, that we will go from this conference with a determination in our hearts to continue our labors more diligently, to stand more unitedly for the truth in every degree and particular; that the Lord may pour out His Spirit upon us, and bless us abundantly, which He will undoubtedly do, if we will observe His laws, and keep His commandments and the covenants we have made with Him to serve Him.

This I pray, with every other blessing that will be for our good, in the name of the Lord Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

Knowledge concerning God's attributes essential to intelligent worship—The relationship of Jesus Christ to God the Eternal Father, spiritually and bodily—Relationship of mankind to Deity.

In common with my brethren and sisters who make up these assembled thousands of modern Israel, I have been fed with good food and made glad in each meeting of this conference. I have felt that the Spirit of the Lord has been present with us

in great abundance. We have heard much concerning our temporal duties, and much relating to our spiritual welfare. It has been made plain unto us that these two classes of things differ in degree rather than in kind, and that we cannot serve God acceptably by devoting ourselves wholly to scripture study, for there are many things pertaining to temporalities which enter into our duties and our appointed experiences here upon the earth. On the other hand, we have been assured, not for the first time, by any means, that we cannot please the Lord by wholly devoting ourselves to temporal affairs, to the exclusion of the consideration of the great spiritual principles and truths that have been given us.

We belong to the Church of Jesus Christ, and much has been said concerning His proprietorship, His mastership, in the Church, the Church that bears His name. I take it to be a plain and simple principle that we cannot worship intelligently, and therefore acceptably unto the Lord, unless we know something of the attributes and of the will of Him whom we profess to worship. The relationship of the Christ to the Eternal Father has been set forth in such plainness that I do not think any wayfaring man amongst us can fail to understand. We recognize in Jesus Christ the Son of the Eternal Father, both in spirit and in body. There is no other meaning to attach to that expression, as used by the Eternal Father Himself—"Mine Only Begotten Son." Christ combined within His own person and nature the attributes of His mortal mother, and just as truly the attributes of His immortal Sire. By that fixed and inexorable law of nature, that

every living organism shall follow after his kind, Jesus the Christ had the power to die, for He was the offspring of a mortal woman; and He had the power to withstand death indefinitely, for He was the son of an immortal Father. This simplicity of doctrine has shocked many, but the truth is frequently shocking just because of its simplicity and consequent grandeur. We must know something of the attributes of the Eternal Father, that we may the more fully comprehend His relationship to His Only Begotten Son.

Did not Christ declare again and again that He possessed in His own person such power over life that no man could take His life from Him—in plain words, that no one could kill Him—until He would voluntarily surrender Himself, and permit mortal and infernal powers to prevail for the time being? How could it be otherwise for the Son of an immortal Father, who inherited the power to keep death in abeyance? Death could not touch Him until He willed and permitted so. Did He not say also, not once but many a time, that He did what He had seen His Father do? Did He not declare that He did only what He had seen His Father do, or what His Father had done? And did He not make it plain that He was following in the footsteps of His immortal Father, the very Eternal Father to whom we pray in the name of His Son? It necessarily follows that the Eternal Father once passed through experiences analogous to those which His Son, the Lord Jesus, afterward passed through, and through which we are now passing. The Eternal Father, therefore, is a Being who has had experiences incident to the mortal state. He is a

resurrected Being; He conquered death; and He gave power unto His Son to conquer death, through whom power shall be given unto the Saints, yea, unto all who will accept the boon of eternal life, to be redeemed from death.

On an early occasion in the earthly ministry of Christ, when He first met Nathanael, Jesus recognized in the man at once an Israelite in whom was no guile. In His conversation with Nathanael Jesus the Christ called Himself for the first time, as far as our scripture records show, The Son of Man (John 1:51). Then, in an interview with Nicodemus, that renowned teacher in Israel and learned doctor of the law, Jesus called Himself again The Son of Man (John 3:13); and you will find the same expression used in the four gospels approximately eighty times. Eliminating all parallel passages, or sayings that are reported by more than one of the writers, there are approximately forty separate instances in which Jesus Christ called Himself The Son of Man; but nowhere in the four gospels do you find the title used by any other than the Christ, nor applied by the Christ to any other than Himself.

It may be remarked, in passing, that you will find a somewhat similar expression used in the Old Testament, in the form of address; and in these instances it is plainly used in its literal and ordinary or common meaning—the son of a mortal man. It is so used approximately ninety times in the Book of Ezekiel; in each instance, however, Jehovah applies it to His prophet, addressing him as “Son of man”, as the context of the several passages plainly shows, to impress

upon Ezekiel the fact that though he was permitted to voice and write the very words of Jehovah, he was nevertheless but a man. So also in the Book of Moses you will find that Satan blasphemously assumed to establish, or to make it appear that there existed, a similar difference between him and Moses, when he said “Moses, son of man, worship me”. (Pearl of Great Price, Moses 1:12).

But the distinctive title “The Son of Man” as applied to Jesus Christ occurs only once in the Old Testament. It is in the seventh chapter of Daniel, wherein is given an account of a wonderful manifestation from God, in which Daniel saw, in the vision of the night, the scenes that shall take place in a time yet future, when the Ancient of Days, Adam, who is the patriarch of the race, shall sit to judge his posterity, and they shall come before him, or as Daniel saw it, they came before him, in their order; and among them there came one like unto The Son of Man who appeared in the clouds of heaven; and when He came all power and dominion were given unto Him, and His kingdom was declared to be an all-embracing and an everlasting kingdom. Thus is shown the superiority of the Son of Man over the Ancient of Days, or in other words, the supremacy of Jesus the Christ over Adam, the patriarch of the race (see Dan. 7:9-14).

Now, in the New Testament, outside the four gospels, you will find the title “The Son of Man” occurring about three times, and in each instance it is applied to the Christ, in His then glorified state (see Acts 7:56; Rev. 1:13, and 14:14). When Stephen stood before his unright-

eous judges, the heavens were opened to him, and he could not keep within his soul what he saw. He said, "Behold I see The Son of Man, standing on the right hand of God"; and for that testimony they took Stephen out and stoned him, as for the testimony of the Father they had before crucified the Christ.

God has glorified His Son; but though the Son is glorified with the glory of the Father, you can't change the fact that He is the Son of that Father, and that Father, the Eternal Father, the Father of Jesus Christ, the Father of His spirit and the Father of His body, was once a Man, and has progressed, not by any favor but by the right of conquest over sin, and over death, to His present position of priesthood and power, of Godship and Godliness, as the Supreme Being whom we all profess to worship. We are all spirit sons and daughters of God; but Jesus Christ was and is The Son of God in a superlative and distinctive sense, God the Eternal Father being His Father both in spirit and in flesh.

We believe in the more than imperial status of the human race. We believe that our spirits are the offspring of Deity, and we hold that when Christ said to His apostles, "Be ye therefore perfect, even as your Father which is in heaven is perfect," He was not talking of a merely idealistic yet impossible achievement; but that on the contrary He meant that it was possible for men to advance until they shall become like unto the Gods in their powers and in their attainments, through righteousness.

According to the spirit of the revealed word, perfection is rather

relative than absolute. Though a man become perfect in his mortal sphere of activity, he is by no means perfect as gaged by the standard prevailing in heaven. As the Prophet Joseph said to the Church in early days, so now says the Church unto the world—if the heavens could be rent, and you could see the Eternal Father sitting upon His throne, you would see Him like a man in form. That the Eternal Father has called Himself a Man is plainly apparent in the testimony of Enoch the Seer; and in the same scripture Jesus Christ is designated "The Son of Man" even, before the time of the flood; "For in the language of Adam, Man of Holiness is His name, and the name of His Only Begotten is the Son of Man, even Jesus Christ", (Moses 6:57; compare 7:24, 47 and 54). In a certain revelation to Enoch, the Eternal Father thus spake: "Behold, I am God; Man of Holiness is my name, Man of Counsel is my name; and Endless and Eternal is my name, also." (Moses 7:35). Thus does the light of modern revelation illuminate the dark passages of old.

The doctrine of the relationship between God and men, as made plain through the word of revelation, is today as it was of old, though in the light of later scripture we are enabled to read the meaning more clearly. It is provided that we, the sons and daughters of God, may advance until we become like unto our Eternal Father and our Eternal Mother, in that we may become perfect in our spheres as they are in theirs. That grand truth, taught by the Prophet Joseph, and ridiculed for the time, has now gripped the minds of the thinkers

and philosophers of the age. You will find it hinted at and timidly expressed in the writings of many recent and learned publications in the theological field. That great truth is finding its way into the literature of the world. It was crystallized into what we may call an aphorism, by President Lorenzo Snow: "As man is God once was; as God is man may be". We know that Christ is God, and that He lived upon the earth as a Man. In the sense in which Christ was perfect in His sphere, we may become perfect in ours. We may progress, not to become each one a savior of the world in 'the particular sense in which Christ was the Savior of the world, but we may follow Him to eternal glory, and to eternal life, which may our Father grant, in the name of Jesus. Amen.

The congregation sang the hymn:

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master
appear,

His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor
of love.

Benediction was pronounced by
Elder Duncan M. McAllister.

Conference adjourned until 2
p. m.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called
the meeting to order.

The congregation sang the hymn:

There is beauty all around,
When there's love at home;

There is joy in ev'ry sound,
When there's love at home.

Prayer was offered by Elder
Stephen L. Richards.

The congregation sang the hymn:

Praise to the man who communed with
Jehovah!

Jesus anointed that Prophet and
Seer—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

PREST. SEYMOUR B. YOUNG.

(President of First Council of Seventy.)

My brethren and sisters, I can but express to you today the pleasure that I have in being with you at this great conference, and I have received additional pleasure in listening to those who have spoken, and also have found joy in the true ring of the good spirit that actuated President Smith's remarks in the beginning session of these services. I believe in the Gospel of the Lord Jesus Christ; I have faith in His servants and in the Church. I believe in the Prophet Joseph Smith; I believe in his sacred and important ministry. I believe the message that he received from the angel Moroni, bringing to him that great record of a portion of the house of Israel, whose remnants are today inhabitants of this American continent and the islands of the Pacific.

I rejoice in the testimony of the Gospel that I have received. Like yourselves, my brethren and sisters, I was born of goodly parents. I have heard from the lips of my father and mother, testimonies of the truth of this great work, from the earliest time that I can remember. I imbibed the principles and

faith of the Gospel from my mother, From my first remembrance, I heard her speak of this great work, with the sublimest faith that a human being can possess, and the same can be truly said, as many of you know, of my noble father. He taught his children that Jesus was the Christ, that He is the Son of God, that He is the Savior of the world, the Redeemer of all the children of our Heavenly Father; and that Joseph Smith was sent with a high commission to perform a great labor, to reveal a knowledge of the resurrection and the eternal life of man, to bring to light again the truth of the everlasting Gospel that Jesus taught, and that His apostles taught, and that Paul alluded to when he said, "Woe is me if I preach not this Gospel for it is the power of God unto salvation to all them that believe and obey."

I rejoice today when I remember some of the things that I heard my father speak of. He said that at one time, during the early spring of 1834, the Prophet Joseph interviewed himself and his brother Brigham. The Prophet said to these two brothers, Elder Brigham Young and Elder Joseph Young, "I am going to organize a company of men to journey up to Missouri, to the center stake of Zion, from whence the Saints have been driven, and robbed of their possessions, and I want you two brethren to consent to go with me. If you will go," he said, "I promise you in the name of the Lord that you shall go safely, and return in safety to your families." Of course, these faithful brethren were never known to refuse a call made upon them by the Prophet, and they joined the gallant company that accompanied the Prophet Joseph and his brother Hy-

rum into the land of Missouri, with two hundred and ten others. I am glad of the testimonies I have heard borne in regard to that great mission. At that time it was considered opportune to bring relief to those poor people, the Latter-day Saints, who had been driven from their homes in that part of the state of Missouri, Independence, Jackson county. The Prophet invited men who had some means, I heard my father say, and history bears this out, men that could command some resources, to go up to Zion, as it was called then, and redeem, by purchase, that portion of the land from which the Saints had been driven. When they arrived in the state of Missouri, and crossed the Fishing River, opposite Independence, a great storm arose, and this was thought to be very providential. Little Fishing River, and Big Fishing River, rose thirty or forty feet in one night, so some of the mob testified, and this proved a protection to the little band of brethren who went up in Zion's camp.

While there encamped, there was dissatisfaction among some of the members of the camp, some of them felt to rebel against the requirements made upon them by the Prophet. One evening some of them were stricken down with a terrible disease known as the Asiatic cholera—I do not know as the brethren recognized at that time that that was the nature of the disease. Fourteen of that little band of brethren died within three days, with that terrible scourge. It is written in history that the Prophet Joseph and his brother Hyrum, by request of some of the afflicted ones, laid their hands upon the brethren who were sick and tried to rebuke the disease, but the disease laid hold upon these two

great men to that degree that they were thrown to the ground in terrible convulsions. As they lay together writhing in pain, they seized each other by the hand and struggled to their knees, holding fast to each other's hands, with a vow in their hearts that they would not arise from their kneeling position until they had a testimony from God that they would be restored. After praying for some time, the Prophet records, lifting their hearts to God, pleading with Him with all the strength that they could muster, Hyrum Smith rose to his feet and began to shout "Hosanna to God and the Lamb forever, for," said he to his brother Joseph, "I have had a vision, I have seen our dear old mother kneeling in the orchard praying for her boys, and I have had a testimony from God that her prayers will be heard, and that we shall once more see her in life." Joseph, the Prophet, immediately arose from his knees and joined in praise and hallelujah to God, for he too felt renewed strength and power from the intercession of her faithful prayers, and exclaimed, "God bless our dear old mother: how often has she brought us from the depths of despair, sickness, pain and suffering through her devotion and prayers."

I am glad that this testimony has come to me, from my father, and also from the history of the Church. The Prophet and his brother felt the blessed result of that good mother's prayer, and testified of her devoted love for her sons. It is in keeping with the mothers in this Church, the mothers of these boys and girls who are seated in this great congregation. I do not mean particularly of any age, but of all ages. All of us, my brethren and sisters, have realized how the faith and prayers of

our dear mothers and fathers have prevailed, time and time again, with the Lord of heaven in our behalf.

I am glad today that I can testify of the truth of the Gospel of the Lord Jesus Christ; it is indeed the power of God unto salvation. Today, instead of having enemies in Independence, Jackson county, Missouri, Brother Bennion informs me there are many friends there who do not belong to our faith. There were very many people in that country that were not our friends, at the time of the gathering of our people there, and of their settlement in that county; they far outnumbered us and were our bitter foes. Today they are friendly to our people; and I am glad that this is so. I am glad that our people have the opportunity once more of standing upon those sacred places that were designated by the Prophet Joseph Smith to be prominent cities, dwelling places for the Latter-day Saints some time in the future. We have a mission established there, a house of worship, and able missionaries under the president of that mission proclaiming the Gospel on the very land from which the Saints were driven in olden time. "In olden times" I do not mean ages or centuries ago, but during the history that this people have made in the last eighty-five years.

Things have turned in our favor in many places where we were at one time very greatly in disfavor, and I attribute this to the fact that this is indeed a progressive work. It is being taught by able missionaries to the people of this land, and they are beginning to realize that there is some good in "Mormonism." The Lord is evidencing by His power and blessings that they are His people indeed. Many

strangers have been willing to admit, although they have not had sufficient testimony of the Gospel to embrace it, that there is much good in "Mormonism," and that it has brought to pass many good things. It has gathered men and women from every land and clime of the civilized world; all of the Christian nations have contributed some of their population to this great movement, and their unification, their union of purpose, have testified that they are being brought into unity of faith, and speaking the same language. Amalgamating together the gathered of the nations that have come to this place, I am reminded of that Mr. Brown who was long the bodyguard of Queen Victoria. He said to the beautiful Danish princess, whom the Prince had chosen for a wife, "In welcoming thee all Danes are we." I think that in welcoming the Latter-day Saints to this land that has been prepared for their gathering, we can say we are all one nation, one people, that we are one in purpose of heart, that we are worshiping one God, and that we have one faith, one baptism, one Lord.

My brethren and sisters, I rejoice today in this testimony. I can say, in conclusion, when I look at this work and its progress, and when I realize the faith of our leaders, I feel like repeating what Queen Elizabeth said, when the Bishop of Canterbury placed the crown upon her brow, "The Lord has done it and it is marvelous in our eyes." Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

In placing upon record a number of visions granted to him when a prisoner upon the Isle of Patmos,

the beloved disciple of the Lord, John, recorded this:

"I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people,

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters."

Two very great things are implied in that scripture. First of all it is evident that "the hour of God's judgment" we naturally think of as in some way connected with a great epoch in relation to the earth and its history. "In the hour of God's judgment," it would appear from this scripture, men would be without the Gospel,—every nation and kindred and tongue and people,—or else why should there be need of the Lord sending an angel to restore that Gospel to the world in the hour of His judgment, if it was already on the earth. In the time of His judgment, also, it appears that every nation, kindred and tongue and people would be worshiping some other Deity than God who created the heavens and the earth and the seas and the fountains of water; or else why this call to all nations to return to the worship of the true and the living God, creator of heaven and earth?

The other great thing that is implied in this prophecy is the fact that in the hour of God's judgment He would restore the Gospel to the earth by the ministration of an angel.

Those two things, I think, stand out strongly in this scripture, and it is generally understood I think in the Church that the dispensation of the Gospel given unto us,

brought forth in our age by the ministry of angels, is the fulfillment of John's vision, although there be some among the Latter-day Saints who think that this passage has nothing to do with the introduction of the Gospel to the earth in our day; and there was one man very high in authority in the Church who rather scoffed at the idea of the elders using that passage of scripture as a prophecy of the coming forth of the work of the Lord in these days. Yet the matter is decidedly settled by a revelation in the Doctrine and Covenants that is called the "Appendix." By the way, our treatment of that revelation as to its placement in the Book of Doctrine and Covenants perhaps is a little misleading; it was a revelation given on the 3rd of November, 1831, and was then called the "Appendix" to a little collection of the revelations that had been given to the Prophet up to November, 1831; and this revelation is the "Appendix" to that little collection rather than to the whole Book of Revelations in the Doctrine and Covenants; but because it was called an "Appendix" to that little collection, we have kept moving it back, in the book in succeeding editions, and admitting the subsequent revelations, still calling that the "Appendix;" but as a matter of fact it was the "Appendix" only to the first collection of revelations that was made and that was intended to be published, and was partly published, in the city of Independence, in 1833. In this revelation occurs this passage:

"For, behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make His

paths straight, for the hour of His coming is nigh."

And again:

"Now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel"—

This is in 1831, be it remembered—

"flying through the midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth;

"And this Gospel shall be preached unto every nation, and kindred, and tongue and, people,

"And the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come:

"And worship Him that made the heavens and the earth and the sea, and the fountains of waters."

The language of this modern revelation describing the fulfillment of St. John's vision is so nearly identical with that of the Book of Revelation that I think there can be no mistake about it, *viz.*: that this dispensation of the Gospel committed unto us is the fulfillment of John's great vision. And now, that being true, behold what burden, joyful burden however, is laid upon the Church of Christ! For with the acceptance of this dispensation of the Gospel, and the organization of the Church as the means of proclaiming that Gospel to the world, comes the duty of preaching that Gospel to every nation and kindred and tongue and people. The Church has two great functions to perform, that is to say, you can generalize her responsibilities and her duties to the world under two

general heads, namely, the proclamation of the truth which God has deposited with her, to all the inhabitants of the earth; and the other great duty of the Church is to perfect the lives of those who accept those truths. Upon those two things hang all the law and all the prophets, so to speak.

I merely wish to call your attention to one part of that great mission, and that is the responsibility of making proclamation of the truth which God has restored to the earth, and deposited with His Church. That burden rests upon the whole Church of Christ; not upon one section of it. You may use, and we are waking up to a realization of the fact that it was evidently God's intent that we should use, the seventies of the Church as the means for the proclamation of this Gospel. Now you may use them as the agency for this work, the principal one, but the duty and the burden of carrying out that part of the mission of the Church rests upon the entire body of the Church of Christ, and not upon the seventies alone. We are beginning to realize that in sending forth this message to the world we are doubtless using too many young men of inexperience, of scarcely matured minds; young men whose judgment has not yet settled to full, manly judgment. In other words we have perhaps overlooked the admonition that the Prophet gave upon this subject in the very early history of the Church. For instance, he says in a letter from the elders in Kirtland to their brethren abroad, in 1833:

"Be careful about sending boys to preach the Gospel to the world; if they go, let them be accompanied by someone who is able to guide them in the proper channel, lest they become

puffed up and fall under condemnation, and into the snare of the devil."

We find it necessary to return to this counsel, or to be admonished by it; and while we may continue to call young men, I hope we will, but at the same time we find a crying need for men of mature judgment, and of comprehensive knowledge of the great truths that we are to present to the children of men. In passing let me say that the Church has no higher duty to perform than this duty of teaching the Gospel. The organization of the Church is such that it proclaims to us, if we will but contemplate it, how highly the Lord regards the duty of His Church in making proclamation of His message unto the inhabitants of the earth, since He sets apart and makes it the special duty of the Twelve Apostles and of the great body of the seventy—now ten thousand strong—to perform that duty. It is a labor worthy of the best manhood, and of the highest talent, in the Church; and is worthy of the greatest sacrifices, in order to send the message of God unto the inhabitants of the earth. This Church has prospered in proportion to her zeal and earnestness in fulfilling this high duty that she owes both to God and to the children of men. When dark clouds gathered about the Church in Kirtland, and it did seem as if the powers of the nethermost world were combined in an effort to overthrow the Prophet and the work that he was founding, a strange thing happened. In a council meeting of the priesthood the Prophet arose and crossed the room and went to Heber C. Kimball and told him that the Spirit had whispered to him that for the salvation of the Church, it was necessary that the Lord's servant, Heber C. Kimball,

cross the great waters and make proclamation of the Gospel in England. A strange way to save the Church, was it not? And yet it had that effect; for from the introduction of the Gospel at that time in England there began that great procession of new membership into the Church, which so mightily strengthened it. They gave to it new life and vigor and power in the world. The new disciples took the place of those who were disposed to fall away.

Again you would naturally suppose after the experiences in Missouri, when the Latter-day Saints who had gathered to that state were as a people scattered and peeled, dispossessed of all their earthly possessions, and driven from the State of Missouri, everybody in distress, in sickness, and in poverty—you would naturally suppose, I say, that nobody would think of missionary work then; and yet, in the midst of those trials, the word of the Lord came to the Prophet directing that the Twelve Apostles should take their departure from the land of Zion, from the public square in Far West, and cross the waters and preach the Gospel again in England; and so in the midst of the moving from Missouri and settling in Nauvoo, this mission was undertaken; and again the work took a mighty stride forward as the result of the mission of the Apostles to those foreign lands. Tens of thousands were brought into the Church, and the means essential to carrying on the work of the Lord, came from that mission, and strengthened the hands of the brethren at Nauvoo. In each of these crises, you see, the Church turned to her great duty of making proclamation of the Gospel, with the happiest results.

When our people were expatriated from the United States and had been wonderfully led through the wilderness to these mountain valleys, with a great portion of the Church still on wheels in the wilderness, and in encampments along the line of travel between these mountains and the Missouri River, you would naturally suppose that that was a time when every man of strength and wisdom and faith and spiritual power would be needed in Israel to locate the people in these mountain valleys; yet the prophet of the Lord, then guiding the affairs of Israel, in 1849, at the October Conference of that year, before anybody was very well settled in the new home, began a great foreign and domestic missionary work—leading to the founding of a number of foreign missions that have continued to this day.

Addison Pratt, a returned missionary from the South Pacific Islands, since the Church had no temple at that time, was taken to the summit of Ensign Peak and given his endowments, that he might return to those islands of the sea in which he had labored, with greater spiritual power, and with his two other companions go on with the work that had been opened up in those far away lands.

Elder Amasa M. Lyman and Charles C. Rich, the latter a newly ordained apostle of the Lord Jesus Christ, were sent to the Pacific Coast, to California, to gather up those who had gone astray, and save the scattered sheep of the house of Israel.

Orson Pratt, in 1848, had been sent to England, to preside in that mission; and at this wonderful conference, of 1849, Franklin D. Richards, a newly ordained apostle, at

the time, and a young man then, was sent to join Elder Pratt in the British mission.

Elder Lorenzo Snow was called to open the door of the Gospel in Italy and in other lands of Europe and India.

Erastus Snow was called at the same time to open the door of the Gospel to the Scandinavian nations.

Elder John Taylor was sent to open the door of the Gospel to the great empires of France and of Germany. These brethren had marvelous success, for God was with them, in establishing periodicals in the languages of the nations to which they were sent; also in translating some of the standard works of the Church—the Book of Mormon, the Doctrine and Covenants, and other works. They made wide proclamation of the Gospel in those days, and founded the missions that have continued until this present time in those several lands. The work under Elders Pratt and Richards, in England, had a wonderful development. In the little less than three years that Orson Pratt presided in that land, the “Millennial Star” increased in its circulation from three thousand seven hundred to twenty-two thousand. In about the same length of time, a little less than three years, in the British Isles, twenty-two thousand were added to the Church of Christ, and five thousand five hundred were emigrated to the land of Zion. You see how wonderfully God blesses His Church when she pays full and complete attention to this holy office of making proclamation of the word of God to the inhabitants of the earth. It is the source of strength and life and progress to the Church.

I am saying all this to you because

I believe, while we have not been neglectful, I think, at any time, our circumstances and conditions considered—we have not been neglectful at any time in attention to this great mission of ours; and yet from time to time there do come, apparently, special openings, special opportunities, calling for increased exertion upon our part, and, perhaps, the making of what we call sacrifices for this work. I believe that the stage of the world is being reset for increased opportunities for us to make proclamation of this message that has been committed unto us; that the nations are on the way to that humiliation, to that condition, when they will lend an ear to what we have to say. Now my point is this, that while they are in preparation for the incoming of conditions wherein they will be more willing to listen to our message, it is becoming in us that we make preparation for the enlarged opportunity that is promised for a fruitful proclamation of the Gospel of Jesus Christ again restored to the earth.

In pursuance of these ideas we are going among our seventies, and the local authorities of the stakes and wards are being asked to give more attention to the seventies as the most proper officers in the Church to fill the call for missionary service abroad. The mission service of the Church needs men of judgment, men of weight of character. There is nothing truer in the psychology of things, than this, that if you would appeal to men of character, men that are heads of families, men that have mature thought, and are earnest in fulfilling the purposes of life, if you would reach those classes—and they are the ones I take it that we are anxious to reach, because

when we reach one of them we will reach not a unit but a group, a family, and they are the ones to which we should make most earnest appeal. Now, I say, if you want to reach that class of men, then you must send that class of men to them, or you will not reach them—at least so effectively, you will not reach them. That is the kind of men we want; and if it calls for sacrifice, then let us make the necessary sacrifice, in wisdom of course, and judgment.

There is just one other thing connected with that important matter that I would like to call attention to, although I am afraid I am trespassing upon the time of others, but it is this: the Lord of heaven takes no pride in ignorance. His whole purpose is to give out intelligence and to save men through knowledge of correct doctrine and truth. He will take no pride in an ignorant ministry. When a number of elders assembled in Kirtland and were waiting for a conference to be held before they should return to their fields of labor, they asked the prophet what the Lord's will was concerning them, and the Lord gave this instruction:

"I give unto you a commandment, that you shall teach one another the doctrine of the kingdom;

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and

a knowledge also of countries and of kingdoms."

And why? Here is represented a very extensive field of knowledge. It covers every possible field of knowledge, why are the elders admonished, and even commanded to become acquainted with all these things? The Lord answers that question:

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

And again, in the same revelation: "As all have not faith—" as all are not able to attain unto knowledge by faith—not all gifted to drink at the very fountain head—

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith."

That was the instruction of the Lord to the elders who were contemplating their mission to the world, and that was what was required of them. Again, I say, since the world's stage is being set for a wider proclamation of the Gospel, let me admonish the seventies, among whom I stand, and with whom I more especially labor, let me say to them, to go to, now fill your minds with knowledge and also with faith, and let us draw to ourselves that spiritual power which comes from observing the laws of the Gospel; that when the great world's war shall cease, when its terrors shall no longer appal the people, and when they settle down to sober contemplation of the eternal verities, as they will, let us be

prepared to teach them the truth as God has revealed it, and thus help in the great period of reconstruction that will come to the world, and that will be absolutely necessary to the world. That is my admonition to you, in the name of Jesus. Amen.

Elder Horace S. Ensign sang a baritone solo, entitled, "Let us Have Peace."

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

Brother Smoot yesterday quoted one of our articles of faith: "We believe all that God has revealed." I have been thinking about it; all that God has revealed, as found in the Bible, the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price. When you think of it for one moment it requires a great big belief to believe all that God does now reveal; "and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." It is not very difficult for a Latter-day Saint to believe all that has been revealed. To me it is all true, but the great trouble I am having is to make it work. (Laughter). I have been trying to crystallize what faith I have—and I might say that I haven't any to spare. Why not find out one or two or six of these splendid things that have been revealed and see if we can include them in our work?

After listening to Brother Roberts I think I will have to put on what they call the "soft pedals," because those things stir my soul. It is my calling; it is my appointment. I feel it, and I sense it just as much as Brother Roberts does; it sounds to me like mobilizing, and I

think that is the meaning of all this noise. I believe it will take time to awaken and arouse all the Seventies. We will have to get our choir to sing, "Hark, listen to the trumpeters!" I don't know but what it will be necessary to have a martial band and work up a little enthusiasm, and play on the imagination of these Seventies for a while; it won't hurt them. You need not be afraid of getting them over excited. (Laughter). We are almost immune to missionary work and the reason for this is, we haven't been called upon for a long time; only a very few Seventies are filling foreign missions, at present.

The presiding bishop's office report shows that there are over 11,000 Seventies. I wish they would get busy and help us find about two thousand of that number, because they are not yet enrolled; I think we have decreased that number since last year. We have that great body of priesthood, and I don't think any one in this Church, not even the General Authorities, realize more than we do the condition, the financial condition that our brethren are in. We find that it is because of the building of homes, the purchasing of land, and a great many other difficulties that have come to them. They have had sickness, and financial disappointment. The First Council have interviewed a great many men and I can say for the Seventies, as far as I am personally concerned—and I have interviewed just as many as any of the Council has—that we have few cowards in our band, but some of them have "served tables" so long, and settled difficulties, and been ward teachers, and slept in good beds and remained home, that it is just possible some of them have cowardly thoughts; and

the reason for this is, they have been at home so long they have become attached to their homes, and they need weaning. (Laughter). It is a very great responsibility.

I am going to ask you a few questions and then conclude my remarks. I wonder if we Seventies know what we want? I know my father preached once, "that to want a thing and you can't get it is hell." Some people have never been able to find out what they want. I have learned that when my family want anything they seem to want it mighty bad, and I never have much peace until I get it for them. Do we see and understand what we want? I now ask you in all solemnity, brethren—and you might as well look the cannon in the mouth; as this is no Sunday School proposition when you talk about preaching the Gospel—don't we know, haven't we been? I know something about it; I have filled two missions. I don't look like I would ever be able to go again, but I am ready. I hardly think I could pass a physical examination, but my temperature is all right, and my pulse is beating regularly, and I am ready to face the music. I have enough faith to accept a call.

Do you want to "inherit eternal life?" Every man answer for himself—no use trying to put the burden on the Council of the Twelve or the First Council of the Seventy. Do you want to inherit eternal life? Are you willing to pay the price? Do you want to take up the cross and follow your Master, and inherit eternal life? Remember the young man—I wish I was as good as he was; he observed all the laws; but the Savior said: "One thing thou lackest;" and what did He tell him? Did He ask him if he was in debt?

no, he knew; he knew how to settle that matter at once. Sell whatsoever thou hast, and give to the poor, and take up the cross and follow Me, and thou shalt inherit eternal life. And that is what the young man thought he wanted, when he asked the Master, "Good Master, what shall I do that I may inherit eternal life?" The young man received his answer, and he went away a good deal sicker than a lot of these Seventies will be when we get after them. He did not want eternal life at the price; he did not have the faith.

Faith is a process; faith consists in hard work, and when you accept a call for a mission, the desire must be put in one's soul day after day. You think it over and over, and then go doggedly back to it and keep on asking yourself, What is it I really want? You will have an awful time answering the question. If you have found out what you want, then my advice to you is to get prepared for it. I am willing to be one among the number. I am willing to sell what is necessary to pay my debts. I would be pleased to pay them. We will have to take care of your farms, and plow your land, and put in your grain and harvest your crops; we will have to help the wife with the children, and teach the boys to work; and then we will go out and preach the Gospel, if you will assist us. This is no fifty-cent proposition. If you brethren can't go—you rich men and you poor men—then put up your money like men, and we will do the work. Money talks when it comes to missionary work, as our families have to be cared for. The Prophet Joseph Smith taught the doctrine that these Seventies were "not to serve tables, and they were not to settle difficul-

ties," but were to preach the Gospel to the nations of the earth, and the Twelve and Seventy have particularly to depend upon their ministry for their support and that of their families; and they have a right, by virtue of their offices, to call upon the Churches to assist them.

I have the spirit of the Seventy calling, I feel it in my hands; I feel its thrill all through my being, and I propose to breathe it into every Seventy that comes near me. So if you don't like it, you better keep away from me. I want eternal life. I want salvation, and I desire to breathe the same desire into my wife and children, so that they will want to partake of it, and be willing to make some sacrifice. I want to breathe it unto every Seventy that I come in contact with, and then go out into the world and see God's children partake of eternal life and salvation, the greatest of all gifts that God can give to His children. I want it. I know what I want, and I begin to find out what it will cost. The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

This congregation will be pretty well impressed with the fact that the first council of the Seventy are in earnest about this missionary work, and feel the responsibility that has been placed upon the Seventies relative to the carrying of the Gospel to the world. I have rejoiced exceedingly in the spirit of this conference and in the words that have been spoken, from the opening address of President Smith which filled my soul with delight, to the last words that have been spoken. It is true that the Lord has instituted the office of a Seventy

for the express purpose of proclaiming the word of God to the nations of the earth; and in our labors among our brethren we have discovered this, that more than half of them have already filled missions in the world, and, although we now have comparatively few doing missionary work out of the vast army of the Seventy, there are, however, many who are supporting their sons now laboring as elders in the missionary field—some of them having two or three—the expense of whom are being met by their fathers, who are numbered among the Seventy. So I don't think that we ought to reproach our brethren of the Seventy because of the fewness of their numbers now in the field, for they have done valiant service, and many of them have filled one or two, and some of them three missions abroad, and I glory in the work which they have performed.

Our missionaries labor, it has been said, without pay and without compensation. It seems to me, however, that this is a very great mistake, to say that they are not compensated for their work. It is my faith and belief that all who labor for Zion, her interests and welfare, both at home and abroad, are the best paid people in all the world. Their names are upon the payroll, and the Lord is their paymaster.

We read in the epistle of James, in the New Testament, where attention is called to an ordinance of the Church: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." How can that be?

Has this ordinance, the laying on of hands for the healing of the sick, anything to do with bringing about the remission of sins? We know, as Latter-day Saints, that the ordinance of baptism has been instituted in the Church for the express purpose of bringing us the remission of sins and that this ordinance of laying on hands for the healing of the sick is different from that. How do you obtain remission of sins? Through faith in God and repentance from sin and being buried by baptism for the remission of sins? And what follows this remission of sins, if our faith has been sincere and if our repentance has been genuine? When we have been buried by baptism for the remission of those sins, we come forth from that watery grave sweet and clean, even as a new-born babe, and then only are we prepared to receive that other ordinance, the laying on of hands for the reception of the holy Spirit; because the Spirit of God can not dwell in an unclean tabernacle. Our sins must first be remitted. It follows, then, that when we have had and do have the Spirit of God, that our sins have been forgiven. When men labor in any calling, go out and administer to the sick and enjoy the spirit of their calling, they have the Spirit of God, and their sins, of course, have been remitted or they would not have that Spirit. So with you, my brethren of the Seventy, if you will go and labor and magnify your calling, proclaiming the word of God and enjoying the spirit of your mission, which is the Spirit of God, your sins have been remitted and you are forgiven, and the power of God will be upon you. That is your compensation that is God's pay. Labor then for the salvation

of souls, and God will reward you. Therefore, put your trust in Him and receive your compensation, the remission of your sins, the companionship of God's Spirit, which I pray we may all do, in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith, as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Francis M. Lyman.

Arthur Winter, as Secretary and Treasurer of the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman: George H. Brimhall, Willard Young and C. N. Jensen.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Joseph S. Wells.

Board of Trustees of the Brigham Young University; Provo: Joseph F. Smith, Jesse Knight, Wilson H. Dusenberry, Reed Smoot, Willard Young, Susie Young Gates, Richard W. Young, Lafayette Holbrook, Stephen L. Chipman, Jonathan S. Page, jun., Joseph R. Murdock, and Joseph F. Smith, jun.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, Secretary and Treasurer; John Drake-

ford librarian; and all the members.

Duncan M. McAllister as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING ADDRESS.

Knowledge of Gospel principles most essential for missionary service—Other missionary requisites, are, love and humility—First Presidency annoyed by unnecessary questions—Indignant repudiation of false statement concerning attitude on prohibition—Saints advised to endeavor to perfect their lives—Importance of teachers' duties—The Saints enjoined to pray.

I want to read a passage of the scripture which will apply not only to the Seventies but to all the Saints:

"Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God;

"For He will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith:

"And whoso layeth down his life in my cause, for My name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in My heart, saith the Lord, that I will prove you in all things, whether you will abide in My covenant, even unto death, that you may be found worthy;

"For if ye will not abide in My covenant, ye are not worthy of Me."

I think that this passage of scrip-

ture opens to us a vast field and subject for thought and reflection, for research, and careful attention. I believe in all the words that have been spoken by the Holy Prophets concerning the dispensation of the fulness of times and the establishment of the kingdom of God in the earth. I believe it is good to seek knowledge out of the best books, to learn the histories of nations, to be able to comprehend the purposes of God with reference to the nations of the earth; and I believe that one of the most important things and perhaps more important to us than studying the history of the world, is that we study and become thoroughly acquainted with the principles of the Gospel, that they may be established in our hearts and souls, above all other things, to qualify us to go out into the world to preach and teach them. We may know all about the **philosophy of the ages** and the history of the nations of the earth; we may study the wisdom and knowledge of man and get all the information that we can acquire in a lifetime of research and study, but all of it put together will never qualify any one to become a minister of the Gospel unless he has the knowledge and spirit of the first principles of the Gospel of Jesus Christ.

Another thing—one of the indispensable qualifications of the Elders who go out into the world to preach is humility, meekness and love unfeigned, for the well-being and the salvation of the human family, and the desire to establish peace and righteousness in the earth among men. We can not preach the gospel of Christ without this spirit of humility, meekness, faith in God and reliance upon His promises and word to us. You may learn all the

wisdom of men, but that will not qualify you to do these things like the humble, guiding influence of the Spirit of God will. "Pride goeth before destruction, and an haughty spirit before a fall."

It is necessary for the Elders who go out into the world to preach to study the spirit of the gospel, which is the spirit of humility, the spirit of meekness and of true devotion to whatever purpose you set your hand or your mind to do. If it is to preach the gospel, we should devote ourselves to the duties of that ministry, and we ought to strive with the utmost of our ability to qualify ourselves to perform that specific labor, and the way to do it is to live so that the Spirit of God will have communion and be present with us to direct us in every moment and hour of our ministry, night and day. It is surprising to hear the multitude of questions that are continuously sent to the Presidency of the Church, and to others of my brethren who are in leading positions, for information upon some of the most simple things that pertain to the Gospel. Hundreds of questions, communications, and letters are sent to us from time to time asking information and instruction on matters that are so plainly written in the revelations of God—contained in the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the Bible—it seems that any one who can read should understand. Why Elders and Bishops and missionaries should be under the necessity of writing to inquire about many of these things is mysterious to me. They have the books and other sources of information within their reach; they should have every facility to acquire the knowledge

that is necessary to fit them for their duties, if they will only pay attention to them; but they don't always do it. Some people seem to like to ask questions. I have been so bored at times with questioners that I have said to them: "Answer your own questions yourselves and submit them to me, and I will tell you whether you are right or wrong, as near as I can. But if we were to devote ourselves to answering questions that the Bishop should answer for the people, and attend to duties that should be attended to by the Teachers in the wards, we would have very little time for doing anything else. When the brethren and sisters want to know anything about temple work, about the ordinances, about the precepts and principles of the Gospel or the obligations of members in the Church, let them go to their Bishops and find out; and, if the Bishops can't inform them, let them go to the presidents of their stakes, and let the president of the stake and his counselors and the Bishop and his counselors get together, if necessary, and answer the question. Then if they are not satisfied about it let them appeal to the Presidency of the Church or to the Twelve, or the Seventy or Presiding Bishopric as the case may require, and possibly we may help you out.

There is a disposition—I feel almost indignant to refer to it at all, but I am led to believe that there is a feeling and disposition on the part of some of our brethren to misconstrue my position, my feeling and my desire with reference to the temperance question. I thought I expressed myself here last night as plainly as a man could do it, and yet the very remarks that I made here last evening, before the priest-

hood meeting, have been, I am told, so misinterpreted and misconstrued that I am beset to know what I meant, and as Brother Golden said: "I am going to tell you something." I started out in this ministry in 1854, a boy of fifteen years of age. From that hour until now I have never relented nor relaxed, one moment, in my advocacy of abstinence from strong drink, and my advocacy of temperance and prohibition, wherever prohibition can be effected; I believe in it. I believe that the time will come and that it is close by, when the people of this state will have to join in the procession of other states and adopt a law of state-wide prohibition; I believe the time will come when they will be forced to do it, to keep in line with the other states in the Union.

I am delighted with the effort that is being put forth in Great Britain—the motherland and the fatherland of many of the Latter-day Saints, and one of the most fruitful nurseries of the Church, where people have been let loose to indulge in drunkenness, to wallow in the debasing evils of the "public house," the "beer shop" and to indulge in every species of licentiousness which leads to degradation and poverty. Many of the mayors of the great boroughs and cities are principal owners of the ale houses, and dispensaries of intoxicating drinks. Now the authorities of that great nation, the leaders of the people are waking up to these monstrous evils and are setting to work with a will and a determination to establish temperance in that land. It will be the salvation of our mother country, if they will only do it as Russia has done it. I propose to continue to preach abstinence and to advocate the cause of temperance; I not only

believe in and will advocate this, but I will also advocate and strive to the best of my ability to use every opportunity or power within my reach for prohibition, in wisdom, and not in unwisdom. If I go to any extreme at all, in any matter, I hope it will be in the cause of justice, truth, temperance, righteousness and honesty of life and purpose. I may get extreme in matters of that kind, but I may not be so extreme as some people are in questions of policy.

I have enjoyed the spirit of our conference. I feel that we have been blessed in our assemblies; that much has been said of a very important and precious character to us, and I sincerely hope that the spirit of the conference will abide with us, will go with us to our homes, and that we will be able to continue to build on the foundations of the Gospel of the Son of God until we become perfect even as our Father in heaven is perfect, according to the sphere and intelligence that we act in and possess. I do not expect that any of us will ever become in mortality quite so perfect as God is perfect; but in the spheres in which we are called to act, and according to the capacity and breadth of intelligence that we possess, in our sphere and in the exercise of the talent, the ability and intelligence that God has given to us, we may become as perfect in our sphere as God is perfect in His higher and more exalted sphere. I believe that.

Now may the Lord bless Israel. May He bless our presiding Patriarch, who will give us a parting blessing in the adjournment of this conference. May the Lord bless the presidents of the stakes of Zion and their counselors, and the high councils of the stakes, and the Bishops and their counselors, and all

who are called to act in the very important callings as teachers among the people. I don't know of any duty that is more sacred, or more necessary, if it is carried out as it should be, than the duties of the teachers who visit the homes of the people, who pray with them, who admonish them to virtue and honor, to unity, to love, and to faith in and fidelity to the cause of Zion; who strive to settle uncertainties in the minds of the people and bring them to the standard of the knowledge that they should possess in the Gospel of Jesus Christ. May all the people open their doors, call in the members of their families and respect the visits of the teachers to their homes, and join with them in striving to bring about a better condition, if possible, in the home than ordinarily exists. If you can advance, try to aid the teachers to help you make that advancement.

May God bless Israel in all her abidings. Remember our Elders who are laboring throughout the nations of the earth, in your prayers; and remember your prayers, for the Lord has enjoined it upon us that we shall pray, morning and evening. And the prophets of the Book of Mormon have enjoined upon us that we should carry with us always the spirit of prayer in our hearts, morning, noon and night, and that we should pray for the blessings of the Lord upon our families, our farms, our flocks, our herds, our business, and everything that we possess in the world. Do not forget to pray. Don't suppose for a moment that you are as safe and secure in the favor of the Lord when you feel independent of Him as you will be if you feel your dependence upon Him all the day long. God bless you. Amen.

The congregation sang the hymn :

We thank Thee, O God for a Prophet,
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Patriarch Hyrum G. Smith.

Blessing and Benediction.

Our Father who art in heaven, at the close of this conference we return unto Thee the thanks and the gratitude of our hearts for Thy many kindnesses unto us, for the words that have been spoken, for the revelation of Thy works and the work of Thy Son, Jesus Christ, and of His life and mission in the world. We pray Thee to bless and sanctify the teachings given at this conference to the good of Thy people, and the furtherance of Thy work here upon the earth. Wilt Thou sanctify the songs and music which have been heard in this conference, to the good of all those who have heard the same.

Wilt Thou remember Thy people who have been gathered together here in conference. Let Thy peace and blessings go with them to their homes, that they may have with them a constant and thorough understanding of Thy word as it has been taught here; that they may not misconstrue any of the teachings, and that they may have moral courage and strength to obey them in their lives, that they may thereby be worthy to receive Thy blessings.

Now Father, as Thy servant whom thou hast called to bless Thy people, I seal upon this great multitude in this conference the blessings which Thou art willing to bestow

upon us, Thy people, and upon Thy servants whom Thou has called to preside and to teach Thy people. Wilt Thou bless those who have heard these teachings, that they may take them to their homes and put them into practice.

Help us, O Father, to do Thy will and to receive Thy blessings with humility and gratitude. Let Thy blessings go with this people to their homes, that no ill or evil shall befall them, that they may go with Thy benediction, with Thy smile and approbation upon them; may they by their good works, by their testimonies, and by their loving kindness to their neighbors, influence many others of Thy children to learn the truths Thou hast made known.

Dismiss us now with Thy blessings, help us in all our endeavors to serve Thee and keep Thy commandments, and unto Thee we will ascribe the honor and the praise forever, through Thy Son, Jesus Christ. Amen.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, assisted by Horace S. Ensign; and Prof. John J. McClellan played the accompaniments, assisted by Tracy Y. Cannon, and Levi N. Harmon, Jr.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, Frederick G. Barker, and Clarence Cramer.

DUNCAN M. McALLISTER.

Clerk of Conference.

From Elders and Saints Abroad.

To the presidency and general authorities of the priesthood, and to all the Saints in the stakes and wards and organizations of the Church in Zion, love and greeting.

We, the Elders and members of the Church of Christ, scattered in the nations of Europe, beseech for you a splendid outpouring of the Holy Ghost in the annual conference, and the continued showering down of the choicest favors and blessings of God upon you in all your abiding places.

You reside in the promised land, where the Lord has tenderly gathered you; we are yet scattered abroad in the earth. Your feet are planted in pleasant places and all your paths are peace; we are among a people multitudes of whom find pleasure only in unrighteousness and tread the downward paths that lead to destruction and death. You are privileged to meet and worship the Lord in undisturbed tranquility; we meet under unfavorable circumstances, some of our branches having been disorganized and many of our meetings suspended. Your prayers and songs of praise ascend in sweet cadence and joyous strains to the ears of the God of Sabaoth; ours too, have been heard and answered. The word of the Lord falls upon your ears as a benediction from the lips of inspired men whose hearts are very near the Lord, while the elders are being rapidly withdrawn from us and we feel keenly their absence. You dwell in beautiful homes among the pure in heart,

while we are surrounded by Babylon. You inhabit the hills and valleys of Zion, and through the favor of God and the blessings of industry the earth yields in her abundance and strength; in Europe the hills and valleys are torn and furrowed by trench and shell, and have become graveyards and fields of slaughter, and the otherwise fruitful ground is soaked in blood and glutted with the bodies of men. Your children "grow up like calves of the stall," fed by the choicest inspiration of heaven and through your sons have the people of many nations been blessed; our children are surrounded by fearful temptations, and they face unpromising prospects—some are already orphaned and some are denied the presence and protection of fathers and older brothers, and the minds of others are full of dread of the future.

Nevertheless, we rejoice with you in all the blessings of prosperity and peace enjoyed by the body of the Church in Zion. We also are of the "body of Christ, but members in particular," members far removed from the head and trunk, but for all that, none the less a part of the body, and we are deeply interested in the welfare of the whole. We rejoice in the knowledge that, while we may be the "less honorable, and weaker members," yet we are not forgotten by the body which feels after us and is kindly solicitous of our well-being.

In behalf of the Latter-day Saints in the nations of Europe, we thank

you, the body of the Saints and each member composing the body, for your considerate remembrance of us in your recent liberal contributions to assist those of your members in these countries, who, because of wars and contentions, have been reduced to privation and want. The Church has ever been mindful of her children and we who now have another instance of her mercy, extend to you our heartfelt gratitude and humbly acknowledge the open hand of our Father in heaven, whom we love and whom we worship in the name of Jesus Christ, His Son and our Redeemer. As it has been clearly shown that we have need of you, so do we pray that we may have power, through faith in God the Father and His Son Jesus Christ, to remain true to the Gospel we have received, and seek to work righteousness in the earth that you may also ever feel that you have need of us.

In all our tribulations we rejoice in the knowledge and testimony of the truth, and count it a favor that we are found worthy to suffer affliction for Christ's sake and the Gospel's. We beseech you, brothers and sisters, pray for us that we may receive faith and strength to

endure to the end so that, if not in this life, then in the life to come, we may be saved and found worthy to dwell with you in the Celestial kingdom of our Father in heaven.

In the love of God and the fellowship of Jesus Christ, we salute all the Saints who have covenanted to serve the Most High "and the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end that He may establish us in holiness toward God, even the Father, at the coming of our Lord Jesus Christ with all His Saints." Amen.

HYRUM M. SMITH.

Liverpool, Eng., March 23, 1915.

P. S.—The elders still remaining in these lands are in good health, and only need the cheerful encouragement of their loved ones in Zion in order to remain in good spirits and hope.

Let not the parents, relatives and friends of the missionaries worry and fret, we are in the hands of the Lord and we know, as you must know, that He can take care of us and preserve us while we are here, as well as He could if we were home with you.

H. M. S.

